

A NEW GENERAL HISTORY
OF THE
WORLD;

Comprehending both the

ANCIENT and MODERN History

OF

Its several EMPIRES, KINGDOMS, and
STATES; their *Chronology, Antiquities,*
Government, Laws, Religion, Learning,
Customs, Manners, Arts, Sciences, Commerce,
and Trade: Buildings, Curiosities of Art and
Nature, &c.

FROM THE

CREATION,

TO THE

PRESENT TIME:

Collected from the BEST AUTHORS in all
LANGUAGES; and embellished with
proper *Cuts and Maps.*

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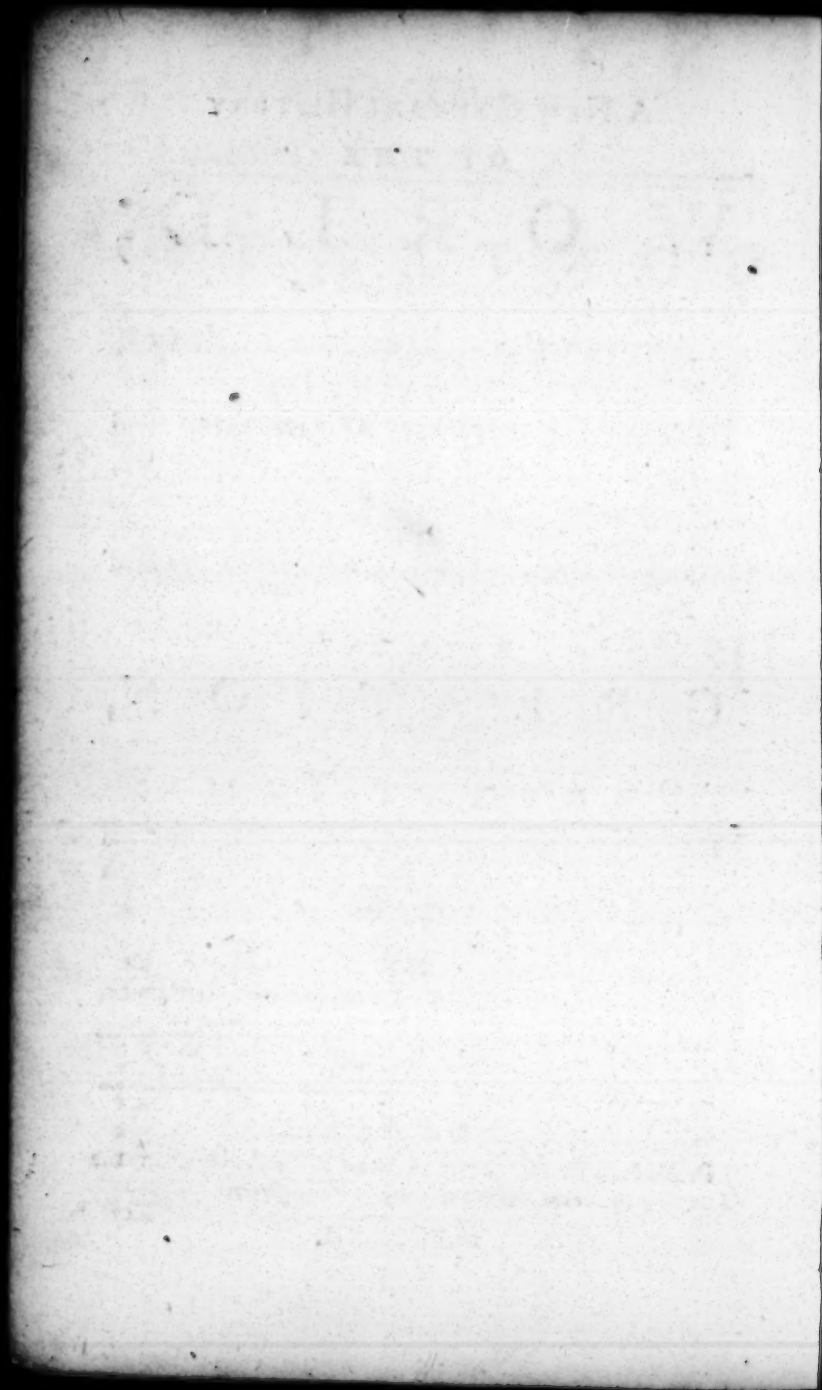
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BOOK V.
The ANCIENT History of GREECE.

CHAP. I.
*The Origin, and first Settlement, of the several
States of GREECE.*

ANCIENT Greece was inhabited by people, whose origin and language were the same: but their manners, customs, institutions, and forms of government, in many respects, totally different. Yet, amidst this diversity, their general principles were also the same, an ardor for liberty, and a strict regard to the public good.^a Of all the ancient nations, scarce have any been so highly celebrated, or furnished history with so many valuable monuments and illustrious examples as Greece. In what light soever she is considered, whether for the glory of her arms, the wisdom of her laws, or the study and improvement of arts and sciences, all these she carried to the utmost degree of perfection: and it may truly be said, that in all these

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^a Dr. Leland's preliminary dissertation on the council of the *Amphictyons*, p. xxxv.

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respects she has in some measure been the school of mankind.^b

The *Grecians* were naturally possessed of genius and valor, which were timely cultivated by those kings and colonies that came from *Egypt*, who, by settling early in several parts of *Greece*, spread through the whole country the excellent polity of the *Egyptians*. Hence were learned the exercises of the body, wrestling, racing on foot, on horseback, and in chariots, and all the other exercises which were brought to perfection by the glorious prizes of the *Olympic* games. But *Greece* derived still more important advantages from the *Egyptians*, that of wise laws and institutions; that of being taught a rational submission and amenable deference to rightful power; and that of being formed to a just conception and strict attention to the public interest. Its particular inhabitants did not confine their regards to their own private affairs. They did not consider public difficulties merely as they affected their own tranquility, or that of their families; which they were instructed to consider as parts of a more extensive body, that of their state or community. Such sentiments were constantly transmitted from the fathers to their children, who, from their infancy, were taught to consider their country as a common mother, to whom they belonged no less than to their natural

^b *Rollin's Ancient History*, vol. III. p. 1.

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tural parents. The word CIVILITY, among the *Greeks*, did not barely signify that sweetness and mutual deference which render men sociable. Each man considered himself as a member of the state; who submitted his conduct to the laws; who acted entirely under their direction; who conspired with them in promoting the general good; without any attempt to inroach on the rights of individuals, or to violate the just equality of citizens in the same community. The ancient kings, who reigned in the different parts of *Greece*, *Minos*, *Cecrops*, *Theseus*, *Codrus*, *Temenes*, *Cresphontes*, *Eurysthenes*, *Patrocles*, and others, diffused this laudable spirit through the whole nation. They gained popularity, not by flattering the people, but by procuring their good, and establishing the just authority of law.^c

It is impossible not to be very much affected with the history of such a nation; especially when we consider that it has been transmitted to us by writers of extraordinary merit, many of whom distinguished themselves as much by their swords, as by their pens; being as great commanders and able statesmen, as excellent historians. It is a vast advantage to have such men for our guides; men of an exquisite judgment and consummate prudence; of a just and perfect taste in every respect; and who furnish not only the

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facts

^c *Bossuet. Disc. sur l'Hist. Univ. tom. VIII. p. 285.*

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facts and thoughts, as well as the expressions wherewith they are to be represented; but, what is more, who furnish all the proper reflections that are to accompany those facts; and which are the most useful improvements resulting from history.

The State of
GREECE
in general. Ancient Greece, which is now the south part of Turkey in Europe, was bounded on the east by the Ionian Sea; on the south, by the Cretan Sea; on the west, by the Ægean Sea; and on the north, by Illyria and Thrace.^d

The constituent parts of ancient Greece were composed of the following kingdoms: I. in PELOPONNESUS,^e Sycion, Argos and Messenia, Corinth, Achaia propria, Arcadia, Elis, and Laconia. II. Out of it, or in GRÆCIA PROPRIA, those of Attica, Megara, Bœotia, Locris, Epichnemidia, Doris, Phocis, Locris, Ozolœa, and Ætolia. III. In EPIRUS, the Molossi, Amphiloichi, Cassiopæi, Dræcætes, Chaones, Threspotii, Almeni, and Acarnania. IV. In THESSALY, the countries of Thes-saliotis,

^d Rollin is imperfect in this part of his geography; for he places the Ægean Sea on the east; and the Ionian Sea on the west: but we have followed Dr. Leland's Map.

^e This is a peninsula, now called the Morea, joined to the rest of Greece, only by the Isthmus of Corinth, which is but six miles broad. It is well known, that several princes have in vain attempted to cut through this Isthmus. Rollin, VI. p. 3.

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saliotis, Estiotis, Pelasgiotis, Magnesia, and Phthia. All these, at one time or other, were severally governed by kings of their own, whose names we only find occasionally mentioned in the history of the more considerable kingdoms of *Argos, Attica, Thebes, and Sparta*; of the *Argonautic expedition*, and of the *Trojan War*.

IN PELOPONNESUS, were the cities of *Corinth, Sicyon, and Patræ*; properly belonging to *Achaia, Olympia, or Pisa*, seated on the river *Alpheus*, upon the banks of which the *Olympic games* used to be celebrated: and *Cyllene*, the country of *Mercury*; belonging to *Elis. Messene, Corona, and Pylos*; in the last of which *Nestor* was born; all belonging to *Messenia. Tegea, Stymphalos, Mantinea, and Megalopolis*, the native place of *Polybius*; all in *Arcadia. Sparta, or Lacedæmon, and Amyclæ*; *Mount Taygetus*, the river *Eurotus*, and the cape of *Tenarus*; in *Laconia. Argos. or Hippium*, famous for the temple of *Juno*; *Nemea, Mycenæ, Nauplia, Troezen, and Epidaurus*, wherein was the temple of *Æsculapius*; all in *Argolis*.

IN PROPER GREECE, were the cities of *Chalcis, Calydon, and Olenus*; in *Ætolia. Naupaetum*, now *Lepanto. Anticyra; Delphos*, at the foot of *Mount Parnassus*, famous for the oracle delivered there; as also *Mount Helicon*; in *Phocis. Orchomenos; Thebes; Cberonea, Plutarch's native country; Plataea*, famous

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for the defeat of *Mardonius*; *Thebes*; *Aulis*, famous for its port, from whence the Grecian army set sail for the siege of *Troy*; and *Leuctra*, celebrated for the victory of *Epaminondas*; all in *Bœotia*. *Megara*, *Eleusis*, *Decelia*; *Marathon*, where *Miltiades* defeated the Persian army; *Athens*, whose ports were *Piræus*, *Munichia*, and *Phalerus*; the mountains *Hymettus* and *Cytheron*; in *Attica*.

In *EPÍRUS* were the cities of *Dodona*, famous for the temple and oracle of *Jupiter*, in the country of the *Molossians*. *Oricum*, among the *Chaonians*. *Buthrotum*, where *Pyrrhus* resided; among the *Thesprotians*. *Ambracia*, in *Acarmania*; near to which stood *Actium*, famous for the victory of *Augustus Cæsar*. There were two little rivers in *Epirus*, the *Cocytus* and *Acheron*, which were famous in fabulous story.

In *THESSALY* were *Gomphi*; *Pharsalia*, near which *Julius Cæsar* defeated *Pompey*: *Magnesia*: *Methone*, at the siege of which *Philip* lost his eye: *Thermopyla*, a narrow strait, famous for the defeat of the numerous Persian army by three hundred *Spartans*: *Phthia*; *Thebes*; *Larissa*; and *Demetrius*: the delightful vallies of *Tempe*, near the banks of the river *Peneus*: with the three mountains *Olympus*, *Pelion*, and *Ossa*, celebrated in fabulous story for the battle of the giants.

If we include *Macedonia* in *Greece*, though they were not united till the reign of *Philip*,
we

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we shall find it contained, *Epidamnus*, or *Dyrrachium*, now called *Durazzo*; *Apollonia*; *Pella*, the capitol of the country, and the native place of *Philip* and his son *Alexander the Great*: *Ægæa*, *Edeffa*, *Pallene*; *Olynthus*, from whence the *Olynthiacs* of *Demosthenes* took their name: *Torone*; *Arcanthus*; and *Thessalonica*, now *Salonichi*: *Stagira*, the place of *Aristotle's* birth: *Amphipolis*; *Philippi*, famous for the victory gained there by *Augustus* and *Anthony* over *Brutus* and *Cassius*: *Scotussa*: mount *Athos*; and the river *Strymon*.

There are many islands contiguous to Greece, that are famous in history. In the *Ionian Sea*, The Grecian Isles.
CORCYRA, with a town of the same name, now called *Corfu*. *Cephalene* and *Zacynthus*; now *Cephalona* and *Zant*. *Ithaca*, the country of *Ulysses*; and *Dulichium*. Near the *Promontory Malea*, opposite *Laconia* was *Cythera*. In the *Saronic gulf*, were *Ægina* and *Salamine*, so famous for the naval battle between *Xerxes* and the *Grecians*. Between *Greece* and *Asia* lie the *Sporades*: and the *Cyclades*, the most noted of which are *Andros*, *Delos*, and *Paros*, eminently famous for fine marble. Higher up in the *Ægean Sea* is *Eubæa*, now *Negropont*, separated from the main land by a small arm of the sea, called *Euripus*: the most remarkable city of this isle was *Chalcis*. Towards the north is *Scyrus*; and a good deal higher *Lemnos*, now called *Stalimene*; and still far-

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farther *Samothrace*. Lower down is *Lesbos*, whose principal city was *Mitylene*; from whence the isle has since taken the name of *Metelin*. *Chios*, *Scio*, renowned for excellent wine: and *Samos*, where *Pythagoras* was born: but some of these last mentioned isles are reckoned to belong to *Asia*.

The island of *Crete*, or *Candia*, is the largest of all the isles contiguous to *Greece*, having to the north, the *Ægean Sea*, or the *Archipelago*; and the *African Ocean* to the south. Its principal Towns were *Gortyna*, *Cydon*, and *Gnossus*: its mountains *Dicte*, *Ida*, and *Corysus*: but its labyrinth was famous all over the world. The *Grecians* had colonies in most of these isles: they had also settlements in *Sicily*, and in part of *Italy* towards *Calabria*, which places were called *Græcia Magna* on that account.^f But their grand settlements were in *Asia Minor*; particularly in *Æolis*, *Ionia*, and *Doris*. The principal towns of *Æolis*, were *Cumæ*, *Phocæa*, and *Elea*: of *Ionia*, *Smyrna*, *Clazomene*, *Teos*, *Lebedus*, *Colophon*, and *Ephesus*: of *Doris*, *Halicarnassus*, and *Cnidos*.^g Besides these, they had a great number of colonies dispersed up and down in different parts of the world.

*An Account of
the fabulous he-
roic Times.*

The *Greeks* from weak, rude, and obscure originals, raised themselves to that flourishing state in which they came at length

^f *Strabo*, l. VI. p. 253.

^g *Pliny*, l. VI. c. ii.

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length to excel all the rest of mankind in learning, arts, and sciences; in politeness, the excellency of their laws, government, strength, valor, and discipline of their armies. The first epocha, of near 900 years, is very perplexed with monstrous fictions, and the extravagant fancies of the poets, whose ancient monuments though disguised under the tales of the most unnatural actions of the gods; yet, when divested of fable, afford some light to those dark times.

The *Grecian* history may be divided into four different ages, all noted by so many memorable epochas, which together include the space of 2154 years. The *first* age extends from the foundation of the several petty kingdoms of *Greece*, beginning with that of *Sicyone*, which is the most ancient, to the siege of *Troy*, and comprehends about a thousand years, from the year of the world 1820 to the year 2820. The *second* begins from the taking of *Troy* to the reign of *Darius*, the son of *Hystaspes*, at which period the *Grecian* history begins to be intermixed with that of the *Persians*, and contains the space of 663 years, from the year of the world 2820 to the year 3483. The *third* is dated from the beginning of the reign of *Darius* to the death of *Alexander the Great*; which is the finest part of the *Grecian* history, and takes in the term of 198 years, from the year of the world 3483 to the year 3681. The *Fourth*, and last age, commences from
the

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the death of *Alexander*, at which time the *Grecians* began to decline, and continues to their final subjection by the *Romans*; including 293 years. The epocha of the utter ruin and subversion of the *Greeks* may be dated, partly from the taking and destruction of *Corinth* by the consul *L. Mummius* in 3858, partly from the extinction of the kingdom of the *Seleucides* in *Asia* by *Pompey* in 3939, and of the kingdom of the *Lagides* in *Egypt* by *Augustus* in 3974.^h

The general names by which the antient inhabitants of *Greece* were known, and mentioned by old historians and geographers, were those of *Graioi*, and *Graicoi*. These were soon changed for those of *Achæi* and *Hellenes*, by which they are generally called in ancient authors. They were also known by the name of *Pelasgi*, which the *Arcadians* challenged from their pretended founder *Pelasgus*, who got such an establishment in *Peloponnesus*, that the whole peninsula was called *Pelasgia* from him. These *Pelasgians* were spread in many other parts of *Greece*, as in *Attica*, *Thessaly*, and *Epirus*; in which last they have been supposed by some to have laid the foundation of the *Dodonean* oracle. But the most antient name of all, is universally allowed to be that of *Iones*, which the *Greeks* derive from *Ion*, the son of *Xuthus*; or, according to the fable, of *Apollo* by *Crensa*
the

^h Rollin's *Ancient History*, vol. III. p. 6.

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the daughter of *Erichtheus*, and grandson to *Deucalion*.ⁱ

To arrive at any certain knowledge concerning the first origin of the *Grecian* nations, it is necessary to have recourse to the accounts given of it in the holy scripture. *Javan*, or *Ion*, the son of *Japhet*, and grandson of *Noah*, was certainly the father of all those nations that went under the general denomination of *Greeks*; though he has been looked upon as the father of the *Ionians* only, which were a particular nation of the *Greeks*: but the *Hebrews*, *Chaldeans*, *Arabians*, and others, give no other appellation to the whole body of the *Grecian* nations, than that of *Ionians*; for which reason, *Alexander*, in the predictions of *Daniel*, is mentioned under the name of the king of *Javan*. *Elisba*, *Tarsis*, *Kittim*, and *Dodanim*, were the four sons of *Javan*, and were the heads, or founders, of the chief tribes of the *Greeks*.^k

The city of *Elis*, very ancient in *Peloponnesus*, the *Elysian-fields*, the river *Elissus*, or *Ilissus*, have long retained the marks of their being derived from *Elisba*; and have contributed more to preserve his memory, than the historians

ⁱ *Herodotus*, lib. II. VII. vol. I. p. 168. vol. II. p. 200. *Diodorus*, l. IV. p. 127. *Usserii Annales*, l. LXIV. p. 85. *Josephus's Antiq.* p. 13. 428. 555. *Thucydides*, l. I. *Du Pin's Univ. Lib.* v. I. p. 264. 332. *Leland's Preliminary Dissert.* p. xxxviii.

^k *Genesis*, x. 2. 4. *Daniel*, viii. 25.

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rians themselves of the nation, who were inquisitive after foreign affairs, and but little acquainted with their own original; because, as they had little or no knowledge of the true religion, they never carried their enquiries so high. *Tarsis* settled in some part of *Greece*; perhaps, in *Achaia*, or the adjacent provinces, as *Elisba* did in *Peloponnesus*. *Kittim* was the father of the *Macedonians*, according to the authority of the first book of the *Maccabees*. It is very probable, that *Thessaly* and *Epirus* were the portion of *Dodanim*: the impious worship of *Jupiter* of *Dodona*, as well as that city itself, are proofs that some remembrance of *Dodanim* had remained with the people, who derived their origin and first establishment from him.

This is all that can be said with any certainty concerning the true origin of the *Grecian* nations. We omit the names of several other people among the ancient *Greeks*, which were supposed to have been the oldest of all; such as the *Aones*, *Hyanthes*, *Leleges*, *Dryopi*, *Caucques*, *Jemmices*, and others, mentioned by *Strabo*; but which may be better supposed to have been reliques of the old *Carians*, who made frequent incursions into *Greece*.¹ The holy scripture, after scattering these few rays of light, leaves us in utter darkness concerning the rest of their history; which therefore can only be collected from profane authors.

If

¹ *Strabo*, l. VII. *Thucyd.* l. I.

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If we credit *Pliny*, the *Grecians* were so called from the name of an ancient king, of whom they had but a very uncertain tradition. *Homer* calls them *Hellenes*, *Danai*, *Argives*, and *Achaïans*: yet it is observable, that the word *Græcus* is not once used in *Virgil*.

The ancients themselves were so much confounded at their first entrance upon the *Grecian* story, that few of them dated it from the same period. Some affirm that there was no history of *Greece* before *Phoroneus* the son of *Inachus*: and others fix the *Attic* æra at the flood of *Ogyges*, which happened about the same time. *Plutarch* makes an excuse for beginning so high as *Theseus*: *Dionysius Halicarnassæus* says there was nothing certain before the *Trojan* war: and *Ephorus* the *Cumæan*, *Callisthenes*, and *Theopompus*, dated their histories eighty years lower, from the return of the *Heracidae*. *Varro* calls the beginning of the *Olympiads* the historical times: *Pliny* gives little credit to all that is writ of *Greece* before the reign of *Cyrus*, which began in the 55th *Olympiad*: and others place the most ancient historians but a little before the descent of the *Persian*.^m

If we look upon this infant state of *Greece*, with respect to its inhabitants, it appears to have been one continued uncultivated desert.

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^m *Howel's General History*, b. I. c. v. p. 75. *Roy's Archæologiæ Atticæ*, p. 3. *Stanyan's preface to the Grecian history*.

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Who would imagine that the people, to whom the world is indebted for all its knowledge in literature and sciences, should be descended from mere savages, who knew no other law than force, and were ignorant even of agriculture? Yet this plainly appears to be the case, from the divine honors they decreed to *Pelagius*, who first taught them to feed upon acorns, as a more delicate and wholesome nourishment than herbs. There was still a great distance from this first improvement to a state of urbanity and politeness: nor did they arrive at the latter, till after a long process of time.ⁿ Hence it was that *Greece* had no settled inhabitants for many years, but was in a continual fluctuation, and the weakest were always sure to be ejected by the strongest. Their gigantic size and strength added so much to their insolence and cruelty, that they seemed to glory in committing the greatest acts of violence and barbarity

- ⁿ When the first mortals crawling rose to birth,
Speechless and wretched, from their mother-earth;
For caves and acorns, then the food of life,
With nails and fists they held a bloodless strife;
But, soon improv'd, with clubs they bolder fought,
And various arms, which sad experience wrought,
Till words, to fix the wand'ring voice, were found,
And names impress'd a meaning upon sound:
And now they cease from war; their towns inclose
With formidable walls, and laws compose
To strike the thief and highwayman with dread,
And vindicate the sacred marriage-bed.

Francis's Horace, Sat. III. v. III. p. 45.

barbarity on those that unhappily fell into their hands.*

A journey so long and difficult as that betwixt *Asia* and *Europe* must originally have been, together with the tumult and confusion attending new settlements, made the greatest part of the descendants of *Javan* lose all the remains of knowledge which had been preserved after the deluge. A country so fair and pleasant as *Greece*, must soon have invited several of these numerous adventurers to take possession of it. We know that a colony came from the east, and took possession of *Greece*, about the time of *Abraham*, near 2000 years before Christ, and 352 years after the deluge, according to the *Hebrew* chronology. The leaders of this new colony were those princes, so famous in ancient history, under the names of *Titan*, *Saturn*, *Jupiter*, and others, who seized upon *Greece*, and established a very extensive empire there. It is thought they came from *Egypt*; and *Herodotus* assures us, that the worship of the greatest part of the first gods who were adored in *Greece*, came from *Egypt*: he excepts only *Neptune*; and says farther, that this worship was derived from *Lybia*. *Saturn*, *Jupiter*, *Ceres*, were the first gods of *Greece*; and it is very probable that the *Titans* introduced them; consequent-

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* Plutarch in *Theseo*, vol. I. p. 57. Edit. 1749.
Justin, l. II. c. vi.

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ly these princes came from *Egypt*; for the worship of those gods was established there time immemorial. The leaders of colonies do not change religion with their country; but when they have made good their settlements, they endeavour to establish their religion; and all the different leaders of colonies which settled in *Greece*, from time to time, introduced the religion of the countries from whence they came. Some of these leaders had divine honors paid them; and the *Greeks* conceived so high a veneration for the memory of these conquerors, that at last they confounded and identified them with the divinities they had introduced from *Egypt* into *Europe*. Mankind, in those days of darkness, voluntarily deified those who had communicated to them any necessary and useful piece of knowledge; and the *Titans* taught the first elements of the arts and sciences to the *Greeks*. But the honor of civilizing *Greece* was reserved for those colonies, who went from *Egypt* and *Phœnicia* after the extinction of the *Titans*. In the space of two ages, at most, several strangers at the head of different colonies arrived successively in *Greece*, and possessed themselves of different districts, of which they became sovereigns. They collected some wandering families, prevailed upon them to unite and live in society, taught them the most useful and necessary arts of life, built them houses, gave them laws, and brought them

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them to submit to government. The chief circumstances of these events are pretty well known to us; as we can nearly tell in what age the several leaders of these new colonies lived; particularly *Ogyes*, *Inachus*, *Cecrops*, *Lelex*, and *Danaus*, by whom the kingdoms of *Athens*, *Argos*, *Sparta*, and *Thebes*, were founded one after another.^p

As *Attica* was a dry and barren country, its inhabitants were not so much exposed to invasions as those of the other parts of *Greece*, and therefore kept themselves in possession of their ancient territories.

Such was in general the first beginning of *Greece*, when every city, town, or village, was a petty tyranny, governed by a chief, to whom they gave the name of king. The most material transactions under this fabulous period, are the *Ogygian* and *Deucalion* floods; the murder committed by the daughters of *Danaus* on their husbands; the labors of *Hercules*; the unfortunate adventures of *Oedipus*; the *Argonautic* expedition; the war of *Minos*; the exploits of *Prometheus*, *Epimetheus*, and *Atlas*; those of *Perseus* and *Bellerophon*; the rapes of *Io*, *Europa*, and *Helena*; the war of the *Epigoni*, or seven champions, against *Thebes*; the *Trejan* war; the fatal end of

C 3

most

^p The president *de Goguet's* origin of laws, &c. vol. I. p. 67. *Stanyan's* Introduction, p. 2—10. *Herodotus*, l. II. V. *Pliny*. l. V. c. xii. and l. VII. c. lvi.

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most of the *Grecian* chiefs; the infamous arts of the gods; and, in short, all the heroic deeds of their pretended offspring, in suppressing robbers and pirates, pulling down tyrants, protecting the oppressed, and gradually forming the *Greek* nation from anarchy, cruelty, and barbarism, into a polite, warlike, and glorious people.

The state of the several kingdoms of Greece, from the foundation of the kingdom of Sicyon, to the last remains of regal power in Athens; containing the space of 1579 years.

SICYON.

Year of the world 1915. Before Christ 2089.	This was the most ancient kingdom of <i>Greece</i> ; whose beginning is placed by <i>Eusebius</i> 1313 years before the first olympiad, and its duration is believed to have been about 1000 years. <i>Sicyon</i> was a town in <i>Peloponnesus</i> , ⁹ near the <i>Isthmus</i> in the confines of <i>Achaia</i> , and is said to be built within a little time after the universal deluge, ^r
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⁹ *Greece* was divided by the *Isthmus*, a narrow neck of land between the two seas; the largest part being without the *isthmus* to the north, and the lesser within it to the south; which being surrounded every where by the sea, except the *Isthmus*, made it a peninsula, and from *Pelops*, who reigned there, was called *Peloponnesus*. *Scaryan*, 1. 8.

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luge,^r and may be considered as one of the most ancient cities of the world. It boasts a succession of 26 kings, whose several reigns make up an epoch of 962 years. There is little to be found in history worth notice concerning these monarchs, except that the most remarkable in the list are, *Ægialus* the founder; *Apis* the fourth king, from whom the country was called *Apia*: *Ægirus* the sixth king, the supposed founder of the ancient city of *Ægira*, situate on a high and almost inaccessible hill, once the capital of *Achaia*: *Marathon* the thirteenth king, of whom the famous fields of *Marathon* had probably their name: *Epopeus* the seventeenth king, who built a grand temple to *Minerva*, and adorned it with his own trophies: and *Sicyon* the nineteenth king, from whom the whole country and *Peninsula* took the name of *Sicyonia*. After the death of *Zeuxippus*, the last king in the list, this country is said to have been governed by the priests of *Apollo Carneus*; after which hierarchy, of 32 years, it was seized by the *Heracleide*; or, according to *Pausanias*, the kingdom was incorporated with the *Dores*, and became subject to that of *Argos*, the next ancient kingdom to that of *Sicyon*.^s

ARGOS.

^r See our vol. I. p. 32.—35.

^s *Stanyan*, I. p. 17. *Howel*, p. 77.

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ARGOS.

This was a kingdom of *Peloponnesus*, which began in the time of *Abraham*, 1080 years before the first olympiad. The first king of it was *Inachus*, whose successors were *Phoroneus*, *Apis*, and *Argos* from whom the country took its name. After several others, *Gelanor* was king, who was dethroned, and expelled his kingdom, by *Danaus* the *Egyptian*. The successors of this last were first *Lynceus*, the son of his brother *Egyptus*, who, alone, of fifty brothers, escaped the cruelty of the *Danaiides*.

A contest happened between the two sons of *Belus*, *Egyptus* and *Danaus*; the former of which was king of *Egypt*, and gave his name to the country.^t He would have matched his fifty sons to the same number of daughters of his brother *Danaus*; which being contrary to the advice of the oracle, he refused, and set sail with them first to *Rhodes*, and thence to *Argos*. The ship was called *Pentecontoris*; and is noted as the first of any bulk that came into *Greece*. At *Argos* he contended with *Gelanor* for the kingdom; and as he was making out his pretensions to the people, a wolf happened to kill an ox grazing by the walls; which

^t See our vol. II. p. 4.

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which accident was interpreted by the people in favor of *Danaus*, whom, as a stranger, they took to signify the wolf, and thereupon adjudged the kingdom to the *Egyptian*. But *Egyptus*, still jealous of the increase of his brother's power, by contracting new alliances, upon the marriages of his daughters, sent his fifty sons down to *Argos* to force him to comply with his former demand. The young men gained the consent of their uncle; but he had secretly provided his daughters with daggers, and instructions to murder their husbands the first night. This act of the *Danaiides* was looked upon as one of the most barbarous exploits of antiquity: for the only one who escaped out of this general massacre, was *Lynceus* the husband of *Hypermetra*, who was therefore accused by her father, and brought to judgment, but acquitted.*

Lynceus was succeeded by *Abas*, *Proetus*, and *Acrisius*. *Danae* was the daughter of this last, who kept her under confinement; because the oracle foretold that she should have a son that would procure his death: but it is feigned that *Jupiter* came to her in a shower of gold; or rather her uncle *Proetus* bribed her keepers, and left her with child of *Perseus*. It is observed of most of the famous men of antiquity, that they were begotten by adultery and incest. If their mothers were of a noble descent,
the

* *Stanyan*, I. 25. *Howel*, p. 79.

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the theft was fathered upon some of the gods; and the people were easily satisfied in the belief of it. Thus *Perseus* was of the number of those who cast the reproach of their birth upon *Jupiter*. The boy with his mother was said to be thrown into the sea; but was miraculously conveyed to the island of *Seriphus*; and, like the heroes of those times, signalized his youth by destroying of monsters, particularly the *Gorgon Medusa*, whose head he wore as a trophy in the middle of his shield. It is thought this *Medusa* was a beautiful queen in *Africa*; and that she was conquered by *Perseus*, who married *Andromeda*, after he had delivered her from a sea-monster; or rather rescued her from one *Phœnix*, who was sailing away with her in a ship called *The Whale*. After this, *Perseus* returned to *Argos* to see his grandfather: but *Acrisius*, in hopes to defeat the oracle, retired into *Thessaly*; where *Perseus* killed him by an accidental blow with a quoit. *Perseus*, after committing this involuntary murder, withdrew to *Mycenæ*, and there fixed the seat of his kingdom.^w

Perseus

^w *Stanyan*, p. 31. *Rollin*, v. III. p. 11. *Howel*, p. 81. *Homer* describes the sea-coast of *Argos*, with the products of that part of the country, as follows:

Cardamyle with ample turrets crown'd,
And sacred *Pedafus* for vines renown'd;
Epeia fair, the pastures *Hira* yields,
And rich *Antbeia* with her flow'ry fields:

The

MYCENÆ.

Perseus then translated the seat of the kingdom from *Argos* to *Mycenæ*, and left several sons behind him ; particularly *Alcæus*, the father of *Amphitryon* ; *Sthenelus*, of *Eurystheus* ; and *Electryon*, of *Alcmena*. *Amphitryon* married *Alcmena*, upon whom *Jupiter* begat *Hercules*. We can only conclude in general, that *Perseus* altered the succession, without putting a final period to the kingdom of *Argos* ; for we find several kings mentioned from this time down to *Tydeus* the father of *Diomedes*.

Eurystheus and *Hercules* came into the world the same day : but as the birth of the former, by the management of *Juno*, was antecedent to that of the latter, *Hercules* was forced to be subject to him ; and, by his order, was obliged to undertake the twelve labors, so celebrated in fable. Almost every age and country had its *Hercules*, it being a common custom to call the most ancient kings by the name of *Saturn*, their sons by that of *Jupiter*, and the most valiant and active of their grandsons by this of *Hercules*. Some reckon up three, others four, *Cicero* six, and

The whole extent to *Pylus*' sandy plain,
Along the verdant margin of the main :
There heifers graze, and lab'ring oxen toil ;
- Bold are the men, and gen'rous is the soil.

Pope's translation of the Iliad, b. IX. v. 197.

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and *Varro* forty-four of this name: but the most remarkable are the six mentioned by *Tully*, as follows. The *first*, begot by the ancient *Jupiter* and *Lyfio*, who contended with *Apollo* for the tripod. The *second*, the son of *Nile* and an *Egyptian*, was the inventor of the *Phrygian* characters. The *third*, was a native of *Crete*, and the son of the *Celtic Jupiter*: He was one of the *Idæi Daëtyli*, or *Curetes* of mount *Ido*. The *fourth*, was the son of the second *Jupiter* and *Asteria*, sister to *Latona*: He was father of *Carthago*, and was worshipped by the *Tyrians*. The *fifth*, was the *Indian Belus*. And the *sixth*, was this *Hercules*, the supposed son of *Amphitryon*, but begot by the third *Jupiter* upon *Alcmena*.^x

The

^x *Cicer. de Natur. deor. lib. III. Diod. 1. IV. Hewel, p. 83.*

— When *Alcmena*'s nine long months were run,
And *Jove* expected his immortal son;
To gods and goddesses th' unruly joy
He shew'd, and vaunted of his matchless boy:
From us, he said, this day an infant springs,
Fated to rule, and born a king of kings.
Saturnia ask'd an oath to vouch the truth,
And fix dominion on the favour'd youth.
The thund'rer, unsuspecting of the fraud,
Pronounc'd those solemn words that bind a god.
The joyful goddess, from *Olympus*' height,
Swift to *Achaian Argos* bent her flight:
Scarcely sev'n moons gone, lay *Sthenelus* his wife;
She push'd her ling'ring infant into life:

Her



Alcibiades



Pericles



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The first labor imposed upon *His Labors.*
Hercules was the killing of a lion
in *Nemea*, a wood of *Achaia*: whose hide was
proof against any weapon; so that he was
forced to seize him by the throat, and strangle
him; in memory of which he afterwards wore
his skin about his shoulders. In the second
he killed the *Hydra*, a monster with two
heads, one of which was no sooner cut off,
than two sprung up in its room.^y In the third
he brought the *Erymanthian Boar* alive upon
his shoulders: and in this expedition he over-
came the famous centaurs. In his fourth he
VOL. VI. D caught

Her charms *Alcmena's* coming labors stay,
And stop the babe, just issuing to the day.
Then bids *Saturnius* bear his oath in mind;
“ A youth, said she, of *Jove's* immortal kind
“ Is this day born: from *Sibenus* he springs,
“ And claims thy promise to be king of kings.”
Grief seiz'd the thund'rer, by his oath engag'd;
Stung to the soul, he sorrow'd, and he rag'd.
— Full oft' the God his sons hard toils bemoan'd.

Iliad, l. XIX. v. 103.

^y *Diodorus* says, this *Hydra* of *Lerna* had a hundred
necks rising out of one body, and upon every neck a ser-
pentine head: that when one of these was cut off, two
others grew up in its stead; and therefore this monster
was accounted invincible. Against this difficulty, *Her-
cules* invented this stratagem. He commanded *Iolaus* to
sear the part that was cut off with a fire-brand, that the
blood might be stopped; by which means the monster
was killed; and *Hercules* dpp'd the points of his darts
in its gall, that wherever they struck the wound might
be incurable. *Diod.* l. IV. p. 131.

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caught a *Hart* with golden horns, and of prodigious swiftness. In his fifth labor he was commanded to cleanse the *Stable of Augeus* in one day; which he did by turning the river *Alpheus* into it. In the sixth he chased away the mischievous *Birds of the lake Stymphalis*, who are feigned to have lived upon human flesh. His seventh was to fetch a famous *Bull* from the isle of *Crete*, with which *Pasiphae*, the wife of *Minos*, is said to have fallen in love. In this expedition, having helped *Jupiter* to overcome the *Titannic* giants, he reconciled *Prometheus* to him, and loosed him from mount *Caucasus*. The eighth was to fetch the *Mares of Diomedes* out of *Thrace*, which were fastened with iron chains to brazen mangers, and were fed with the flesh of strangers who passed by that way. *Hercules* first threw their inhuman master to be devoured by them, and then brought the mares to *Eurystheus*, who dedicated them to *Juno*; and their breed is said to have continued till *Alexander's* time. Betwixt this and his next task, he is supposed to have gone upon the *Argonautic* expedition. In the ninth he fetched away the *Girdle of Hippolita*, the queen of the *Amazons*. And in the tenth he brought the *Oxen of Geryon* out of *Iberia*, or *Spain*; in the furthest parts of which he erected his two pillars, as the utmost limits of the then-known world. It is said, he achieved these ten labors, in a little above eight years: and in this expedition, he is likewise

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wife affirmed to have killed *Antæus*, a giant of a monstrous size, who when weary with wrestling or labor, was immediately refreshed by touching the earth. *Pliny* makes him the founder of *Tangier*, who was overcome by *Hercules* in wrestling, and slain. *Hercules* also killed the tyrant *Busiris* in his way through *Egypt*. His two last tasks were fetching *Cerberus* out of hell; and the *Hesperian* golden apples kept by a dragon; which last is interpreted to have been a fine herd of cattle, kept by some stout men, and brought out of *Africa* to the king. His other exploits will be occasionally mentioned in their proper place: but his labors seem for the most part fabulous; and some of them were probably taken from the history of *Sampson*, and other *Hebrew* worthies. *Diodorus Siculus* treats more particularly of the acts of *Hercules*, and says they far exceed all that have ever been recorded, or were ever done in the world: therefore, he thought it was a most difficult task to give such an account of what this hero performed as might be agreeable to the worth and dignity of his actions, for which he attained to a state of immortality.^z

When *Hercules* had served *Euristheus* twelve years, he went to *Thebes*, and gave his wife *Megara*, who he had put away, to *Iolaus*, the son of his brother *Iphecles*. He had then no

D 2

legiti-

^z *Diod. l. IV. c. i. p. 130—148. Howel, p. 84.*

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legitimate issue, and married *Dejaneira*, daughter to *Oeneus* king of the *Calydonians*, for whom he brought the river *Achelous* into another channel, and thereby rendered the country more fertile; whence the fable arose, that he fought with *Achelous*, turned into a bull, and cutting off one of his horns, gave it to the *Etolians*; which was called the horn of *Amalthea*, wherein was plenty of all fruits. Before this he had won *Iole*, the daughter of *Eurytus*, prince of *Oechalia*, by shooting; which exercise her father had proposed to all comers, against himself and his son. Yet he was denied her, whereupon, to be revenged on *Eurytus*, he drove away his horses, and killed his son *Iphitus*: on which account he was struck with a disease, and had answer from the oracle at *Delphos*, that if he would be freed from it, he must be sold, and the price given to the children of *Iphitus*. He then passed over into *Asia*, twillingly permitted one of his friends to sell him, and was bought by *Omphale*, queen of the *Mæonians*, to whom her husband *Tmolus* had left the kingdom. Being freed from his disease, he did his mistress such great services, that she gave him his liberty, and took him to her bed. Of her he begat *Lamus*, having already a son by his fellow slave, named *Cleolaus*. He served her three years; then returned into *Peloponnesus*, and went against *Laomedon* king of *Ilium*, as some rank the series

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series of his actions. Some years after, having subdued several persons and cities in Greece, he joined the *Arcadians* and others to him, and went with an army against *Eurytus*, whom he slew, with his three sons, and taking away *Iole*, came to *Cenæum*, a promontory of *Eubæa*. Here he began to sacrifice, and sent *Lychas* his servant to *Trachines* for his shirt and coat, wherein he was used to perform that religious ceremony. *Dejanira* learnt from *Lychas* how *Iole* was taken, and fearing to be robbed by her of the affection of *Hercules*, she anointed his shirt with a poison given her by *Nessus* the *Centaur*, who would have ravished her, and for that was killed by *Hercules*; but, as he was dying, persuaded her that it was an ointment efficacious to procure love. As soon as the shirt touched his body, the venom seized on it, and so grievously tormented him, that he dismissed his army, and returned to *Trachines*, from whence he sent to enquire of *Apollo* about a remedy. It was answered, he should be carried up to the mountain *Oeta*, where a great pile of wood must be reared, and *Jupiter* would take care for the rest. This done, and all hope of recovery past, *Hercules* cast himself upon the pile in his warlike habit, and desired his friends to set it on fire. That office was performed by *Philoctetes*, to whom *Hercules* gave his bow and arrows for a reward. The pile being also kindled with lightening,

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was soon reduced together with the body to ashes. A persuasion arose that he passed from among mortals to the gods, as had been predicted by the *Oracle*. He commanded that his son *Hyllus* should marry *Iole*, when he came of age; and *Dejaneira* hanged herself for the loss of her husband. Thus perished *Alcæus*, surnamed *Herculus*, the son of *Amphytrion* and *Alcmena*, at the age of 52 years; having, as it is thought, burnt himself in a fit of phrenzy, in the time of *Tbolab* judge of *Israel*.^a

Ja-

^a *Howel*, p. 86. *Stanyan*, I. p. 37. When *Homer* represents the descent of *Ulysses* into *Hell*, he makes him say

“ Now I the strength of *Hercules* behold;
A tow’ring spectre of gigantic mold,
A shadowy form! for high in heav’n’s abodes
Himself resides, a god among the Gods;
There in the bright assemblies of the sk’ed,
The nectar quaffs, and *Hebe* crowns his joys.
Gloomy as night he stands, in act to throw
Th’ aerial arrow from the twanging bow.
Around his breast a wondrous zone is rowl’d,
Where woodland monsters grin in fretted gold;
There sullen lions sternly seem to roar,
The bear to growl, to foam the tusky boar;
There war, and havoc, and destruction stood,
And vengeful murder red with human blood.

Odyssey, b. XI. 743.—756.

This is *Homer*’s evidence of the partition of the human composition into these parts. The body is buried in the earth;

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Jason, a young prince of *Iolcus* in *Thessaly*; the son of *Æson*, and fourth in descent from *Æolus*, was the principal person in this expedition. He was put upon it by his uncle *Pelias*, who had usurped the kingdom; and above fifty persons, who were the flower of *Greece*, embarked in this enterprize, which was to fetch back the *Golden Fleece*, as the fable calls it, from *Ætes* king of *Colchis* in *Asia*; or in plainer terms to plunder him of some vast treasure, which they had heard was in his possession. The chief of these adventurers, besides *Jason* and *Hercules*, were *Orpheus*, who also wrote an account of it; *Oilus*, father of the younger *Ajax*; *Telamon*, father of the other *Ajax*; with his brother *Peleus*, father of *Achilles*, both the sons of *Æacus*; *Cassior* and *Pollux*, sons of *Tyndareus*, king of *Sparta*; and *Argus* who built the ship, which from him was called *Argo*, and his companions *Argonautæ*. They set sail from a bay in *Thessaly*, and having touched at *Lemnos*, and other

earth; the image descends into the regions of the departed; and the soul, or the divine part of man, is received into Heaven: thus the body of *Hercules* was consumed in the flames, his image is in *Hell*, and his soul in *Heaven*. There is a beautiful moral couched in the fable of his being married to *Hebe*, or *Youth*, after death; to imply, that a perpetual youth, or a reputation which never grows old, is the reward of those heroes, who like *Hercules* employ their courage for the good of mankind.

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other places, met with several fabulous encounters in their passage and return, too many, and too incredible to enumerate here. Such were the *Symplegades*, the *Sirens*, the *Harpies*, *Scylla* and *Charybdis*, which were disguised by *Orpheus* under poetical morals, and seem to have been copied afterwards by *Homer* in his travels of *Ulysses*. When they arrived at *Colchos*, they got the treasure, by the assistance of *Medea* the king's daughter, who fell in love with *Jason*; and he took her with him to *Greece*, by way of reprisal, as they gave out, for *Io*, who was formerly stole from *Argos*. *Medea* was married to *Jason*; and afterwards, upon his abandoning her, to *Aegus* king of *Athens*; where her skill in magic and witchcraft, and her many tragical adventures, have furnished sufficient matter for the stage.^b

The *Theban*
War.

Year of the
world 2549.
Before Christ
1455.

This war is the first of any consequence that happened in *Greece*, being about 30 years before that of *Troy*, and is looked upon but as a prelude to it. *Cadmus* erected the kingdom of *Thebes*; and *Laius* was his great grandson, who married *Jocasta*, the daughter of *Mænæus*, and had by her a son, by whom the oracle told him he should be killed. This accordingly happened; for he was

^b *Herodotus*, l. I. p. 2. *Diodorus*, l. IV. c. iii. p. 148.

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was slain by his son *Oedipus*, without knowing each other. *Oedipus* then married *Jocasta*, and obtained the kingdom; but still in a profound ignorance of what he had done. At last the whole mystery was disclosed, that he had killed his father, and married his mother; whereupon she hanged herself, and he tore out his eyes with distraction, and died in exile. His two sons *Eteocles* and *Polynices* disputed the succession; and agreed to govern by turns: but *Eteocles* refused to reign, and *Polynices* applied for assistance to *Adrastus* king of *Argos*, whose daughter he had married; and that prince espoused the quarrels which occasioned the *Theban* war. Seven famous captains undertook an expedition against *Thebes*; *Adrastus*, *Polynices*, and *Tydeus*, the *Etolian*, the father of *Diomedes*, whose mother was *Argia*, the daughter of *Adrastus*: these were more immediately concerned, and were joined by *Amphiarans*, *Capaneus*, *Hippomedon*, all *Argives*; and *Parthenopæus* the *Arcadian*, son of *Meleager* and *Atalanta*. The chief command was assigned to *Amphiarans*; but *Capaneus* was killed in scaling the walls, and the rest withdrew: upon which the two brothers agreed to decide the quarrel by combat, and fought so obstinately that they were both mortally wounded. A general engagement was then renewed; wherein the *Argives* were entirely defeated; with the loss of all their chiefs, except *Adrastus*;

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draftus, who faved himfelf by flight. Ten years afterwards the war was revived by the *Epigoni*,^b or fons of the feven captains; who being grown up, refolved to revenge the deaths of their fathers, and joined in another expedition againft *Thebes*.
 Year of the world 2788. *Alcæon*, the fon of *Amphiaræus*, was elected general, who defeated the *Thebans*, killed their king, and took the city, which was afterwards governed by *Therfander*.^c

But to return to the history of *Mycenæ*. *Euryſtheus* continued his resentment after the death of *Hercules*, drove his children out of *Peloponneſus*, and persecuted them even in *Attica*: but after feveral fruitless attempts, the *Heraclidæ* at laſt recovered their footing in thoſe parts. When *Euryſtheus* undertook his expedition into *Attica*, he committed the government of *Mycenæ* to his uncle *Atreus*, the fon of *Pelops*; who kept poſſeſſion of it for himſelf on his nephew's death. Hence the *Pelopidæ* got the aſcendent over the *Perſeides*, and became in effect maſters of *Peloponneſus*. *Atreus* is thought to have reigned jointly with his brother *Thyefteſ*: but the latter being taken

^b Theſe were *Egialeus* the fon of *Adraſtus*, *Diomedes* of *Tydeus*, *Promachus* of *Parthenopæus*, *Stbenelus* of *Capaneus*, *Therfander* of *Polynices*, *Euripylus* of *Hippomedon*, and *Alcæon* of *Ampharaus*. Sir Walter Raleigh's Hiſt.

P. 344.

^c *Diodorus*, l. IV. c. iv. p. 163.

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ken in adultery with his wife *Aerope*, was banished; and when he was afterwards recalled, *Atræus* killed his children, and served them up to him at his table; whence arose the proverb of *Thyestes's Supper*. There is also another brother mentioned by the name of *Plisthenes*, father of *Agamemnon* and *Mene-laüs*; who are therefore to be accounted only the adopted sons of *Atræus*, to whose care they were committed. However, it is certain that *Agamemnon* succeeded as next heir of the *Pelopidæ*. As he was a prince of prudence and courage, he obtained the sovereignty not only of *Mycenæ* and *Argos*, but of all as far as *Sicyon* and *Corinth*, and the country afterwards called *Achaia*. It was no small addition to his titles to be chosen general of the expedition against *Troy*; which happening at this time must be more than barely mentioned, since it was an enterprize wherein almost all the parts of *Greece* were equally concerned.

Troy, *Ilion*, or *Ilium*, a city of great fame, and made immortal by the inimitable poems of *Homer* and *Virgil*, was either built or enlarged, by *Tros* king of that country, who called it *Troy* from his own name, and *Ilium* from that of his son *Ilus*. It was seated on a rising ground near mount *Ida*, in *Phrygia*, about five miles from the shore. The inhabitants of *Lesser Phrygia*, or *Trojans*, were a very

The Trojan war.

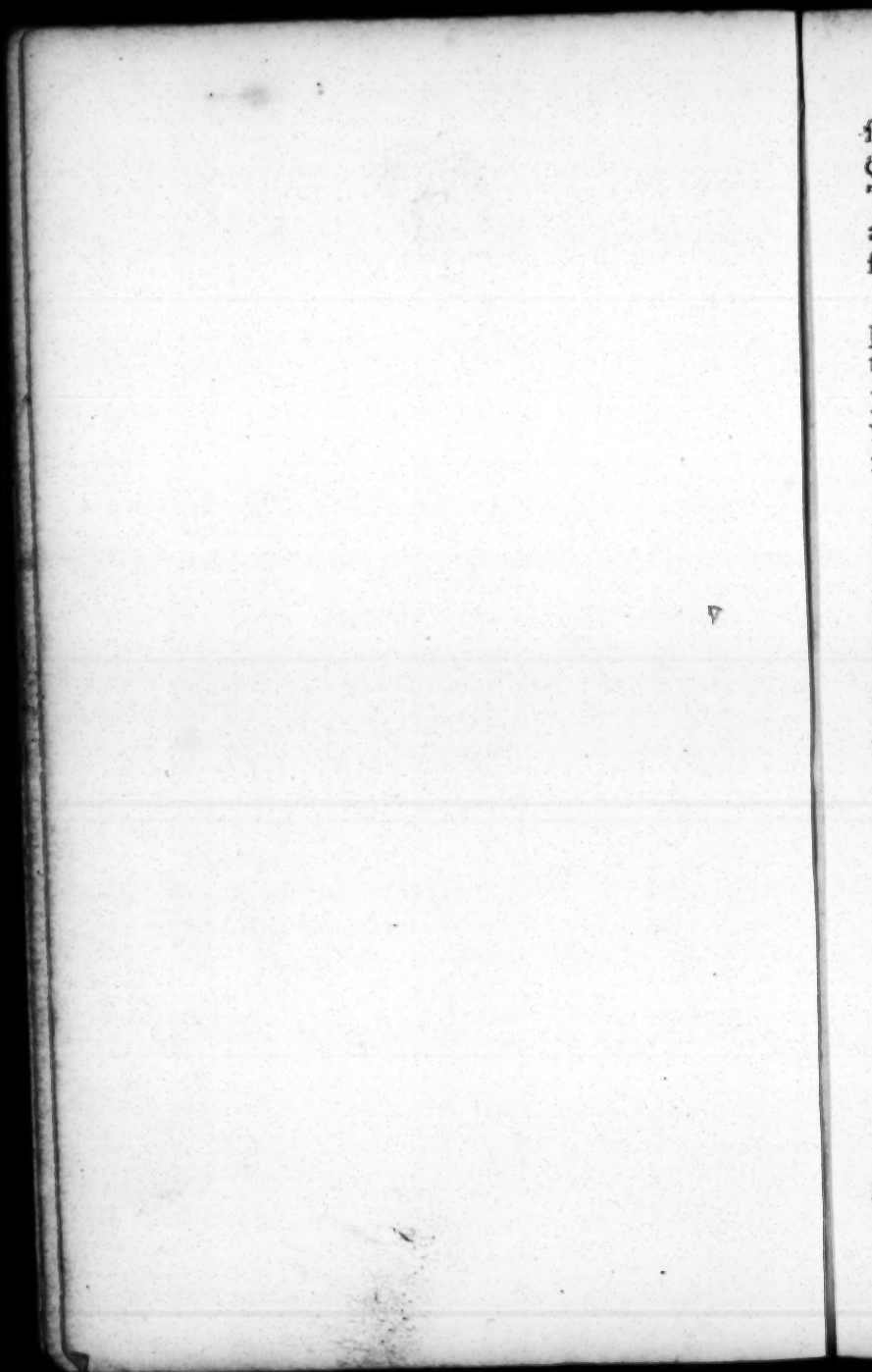
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ancient people; but there is a great disagreement among authors as to their original. Some make them *Samothracians* by descent, others *Greeks*; and tell us, that *Teucer*, according to them the first king of *Troy*, was an *Athenian* by birth, and lord of a village named *Axonus*. Some derive them from the island of *Crete*; and others from the *Arcadians*. *Virgil* embraced the opinion that the *Trojans* came originally from *Italy*, though destitute of all probability: and *Bochart* thinks that *Lesser Phrygia* was planted by *Ashkenaz*, the eldest son of *Gemer*, who peopled that tract of country, which from the *Ægean* sea extends along the coast of the *Hellepont* and the *Propontis* to the *Pontus Euxinus*, or *Axenus*, as it was first called by the *Greeks*, which he supposes to be a corruption for the sea of *Ashkenaz*. But, whoever was the progenitor of the first inhabitants of this country, it is certain, that in process of time, their blood was mixed with that of foreigners, such as the *Myrians*, *Samothracians*, *Greeks*, and *Cretans*, who settled among them, and were reckoned of the same descent with the ancient proprietors. Their government was monarchical and hereditary; for, from *Dardanus* to *Priam*, the father was constantly succeeded by the son, or the elder brother by the younger. *Strabo* enumerates no fewer than nine small kingdoms or principalities subject to *Troy*, be-

sidea



*Achilles drags Hector round the
Walls of Troy.*



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sides the island of *Lesbos*; and we find the kingdom of *Priam* divided into eight dynasties. This is what drew out the *Trojan* war to such a length; for all these countries were to be subdued, before *Troy* could be invested.^d

The *Trojans* were a brave and warlike people; which they evidently proved by opposing the combined forces of all *Greece* for nine years. They seem to have entertained a fond veneration for their deities, and a great respect for their princes. They are celebrated by the ancients as one of the most polite and civilized nations of those days; and in the reigns of their later kings they arose to a very considerable pitch of splendor and magnificence, those great encouragers of arts and industry. Their language was in all likelihood the same that was spoken by the inhabitants of greater *Phrygia*; and perhaps in all that tract, which was afterwards known by the name of *Asia proper*, the several nations spoke the same language, with some variation of dialect. Their country was stocked with many useful commodities, and must have abounded in all things necessary for life; since it could support, for many years together, two very numerous armies. Their settlements in *Thrace*, *Peloponnesus*, *Sicily*, *Italy*, *Egypt*, and *Africa*, prove that they applied themselves early to trade and navigation,

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tion,

^d *Ancient Univ. Hist.* v. IV. p. 465. 471. *Strabo*, i. XIII. p. 408. *Sir Walter Raleigh*, p. 352.

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tion, which were the sources of the riches, splendor, and power, wherein they far excelled all the neighbouring states.

Dardanus the son of *Atlas*, who reigned in *Arcadia*, led a colony into *Pbrygia*, where he married *Batea*, the daughter of *Teucer*, the king of that country, whom he succeeded in his kingdom, changed the name of his sub-

jects from *Teuceri* to *Dardani*, and built a new city. His son and

Year of the world 2530. successor was *Erichthonius*, who on *Calirrhoe*, the daughter of *Scamander*, begat *Tros*, from whom the country was named. *Tros* had three sons, *Ilus*, *Affarachus*, and *Ganymedes*. *Ilus* succeeded him: from *Affarachus* descended *Aeneas*: but *Ganymedes*, for his beauty, was stolen by *Tantalus* king of *Pbrygia*, and father of *Pelops*, whence arose a war, in which many lives were lost, and *Tantalus*, though the son of *Jupiter* by *Plota*, was drove out of *Paphlagonia*: after which, *Pelops* made an unsuccessful expedition against *Ilus*, who was succeeded by *Laomedon*: but this prince was expelled his kingdom, for seeking to defraud *Hercules* of his reward for killing the whale, which was to have devoured his daughter *Hesione*; and *Priamus*, his son, for his love to justice, was placed in his throne.^e His real name was *Podarces*; but he received the surname of *Priam* because he was ransomed from

^e Howel, p. 87.

from captivity; for *Priam* is derived from a Greek verb, which signifies to redeem.

Priam had a large extent of dominion, reaching from *Tenedos* to the *Upper Phrygia*, and containing nine provinces, with a proportionable number of towns. He rebuilt the city and the walls, and made it more defensible with forts and bastions, which from thence took the name of *Pergama*: but *Ilium* was its constant Grecian name, as *Troja* was the Latin.^f

The *Trojan* dynasties, or provinces, were thus divided: 1. *Troas*, under *Heëtor*; whose capital was *Ilion*. 2. *Dardania*, under *Æneas*; the capital *Dardanus*. 3. *Zeleeia*, at the foot of *Ida*, by the *Æsepus*; under *Pandarus*. 4. *Adrestia*, *Apæsus*, *Pityea*, and mount *Teree*; under *Adrastus* and *Amphius*. 5. *Sestos*, *Abydos*, *Arisbe*, *Percote*, and *Prætius*, under *Asius*. These places lay between *Troy* and the *Propontis*. The other three dynasties were under *Mynes*, *Eetion*, and *Alteus*: the capital of the first was *Lyrnessus*; of the second *Thebe* of *Cilicia*; and of the third *Pedafus* in *Lelegia*.^g

Priam had a court full of pomp and splendor: he maintained a numerous army in constant pay; reduced most of the neighboring states; and was rather considered as sovereign of *Asia Minor*, than king of *Troas*. His first

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wife

^f Stanyan, I. p. 44.
v. I. p. 155.

^g Pope's *Tables* in his *Iliad*,

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wife was *Arisba*, the daughter of *Merops*, by whom he had a son named *Æsacus*: but by his second wife *Hecuba*, daughter to *Cisseus* king of *Thrace*, he had *Hector*, *Paris*, *Deiphobus*, *Helenus*, *Troilus*, and *Polidorus*; and daughters *Creusa*, *Laodice*, *Polyxena*, and *Cassandra*. Besides these, he had many children by concubines, to the number of fifty in all. Before *Hecuba* was brought to bed of *Paris*, she dreamed that she was delivered of a fire-brand, which should consume the whole city to ashes: upon which *Priam* caused the child to be exposed on mount *Ida*; but, by the procurement of his mother, he was educated among the shepherds, from whom he obtained the name of *Alexander*, because he assisted against the robbers, and shewed great bravery.^h

The name of *Priam* will be ever memorable in history for the war that happened in his reign between the *Greeks* and *Trojans*; a war famous to this day for the many princes of great prowess and renown that were concerned in it, the battles that were fought, the length of the siege, the destruction of that great city, and the endless colonies that were planted in many parts of the world by the conquered, as well as the conquerors. As to the cause of this fatal and destructive war, it is generally agreed, that the rape of *Helen* first kindled

^h *Howel*, p. 34. *Stanyan*, p. 44.

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kindled it: but whatever encouraged *Paris* to such an attempt, and induced *Priam* to stand by him at the expence of so much blood and treasure, ancient writers have not determined.

Herodotus, upon the authority of the *Persian* writers, gives an unnatural and far-fetched account of this rape, when he says that the *Phœnicians* having ravished *Io*, the *Greeks* made reprisals by carrying off *Europa* and *Medea*, and *Paris* retaliated on them by carrying off *Helen*.ⁱ It is certain, *Paris* came to *Sparta*, and visited *Menelaus* the king, from whom he stole his wife *Helen*, whom he first took to *Sidon* in *Phœnicia*, where he married her, and from thence carried her to *Troy*; at which city they were scarce arrived, before all *Greece* was alarmed, as if the whole country had been over-run. *Agamemnon* was much concerned for the loss of his brother; and, as he was possesst of almost all *Peloponnesus*, he easily perswaded other princes to engage in the quarrel, by his authority. He first assembled them at *Ægium*, a city of *Achaia*, to consult about the management of the war, where he was elected general: they afterwards met at *Aulis*, a seaport of *Bœotia*, with their ships, A. M. 2812. and there swore never to return to *Greece*, till they had ruined *Troy*.^k

Upon the whole, it is most natural to think, that *Paris*, in ravishing *Helen*, never thought
E 3 of

ⁱ *Herod. Clio.* p. 2.

^k *Howel*, p. 88.

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of *Europa*, *Medea*, or *Hesione*: but falling in love with her, as she was the most beautiful woman in *Greece*, was incited to commit what was commonly done in those days. Thus *Helen* herself had been stolen before by *Theseus*; and such practices of stealing women were so common, as *Thucydides* informs us, that none durst venture to live near the sea-coast. As *Helen*¹ was a beautiful woman, her father
Tyn-

¹ Madam *Dacier* is of opinion there was never a greater panegyric on beauty, than what *Homer* has found the art to give it, when he represents an assembly of venerable old *Trojan* counsellors, who had suffered all the calamities of a tedious war, and were consulting upon the methods to put a conclusion to it; but on seeing *Helen*, the only cause of it approaching towards them, are struck with admiration, and cry out,

“ ——— No wonder, such celestial charms
 For nine long years have set the world in arms:
 What winning graces! what majestic mien!
 She moves a goddess, and she looks a Queen!”

Iliad. v. III. v. 205.

There is something very gallant upon the beauty of *Helen* in one of *Lucian*'s dialogues. *Mercury* shews *Menippus* the skulls of several fine women; and when the philosopher is moralizing upon that of *Helen*: “ was it for this a thousand ships sailed from *Greece*, so many brave men died, and so many cities were destroyed?” *Mercury* answers, “ my friend, 'tis true: but what you see is only her skull: you would have been of their opinion, and have done the very same thing, had you seen her FACE.

——— “ Bright *Helen* grac'd the room;
 So moves, adorn'd with each attractive grace,
 The silver-shafted goddess of the Chace!”

Odyssey, b. IV. v. 158.

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Tyndareus, after recovering her from *Theseus*, to prevent a second rape, obliged all her suitors, who were most of the princes of *Greece*, to bind themselves by a solemn oath to rescue her, in case she should be taken from her husband. He then gave his daughter free choice of a husband, and she preferred *Menelaus* to all the rest.^m According to this account, the oath, which so many princes had taken to *Tyndareus*, was what drew them together, and armed them against the ravisher and his abettors.

Others say, that when *Ilus* drove *Tantalus* into *Greece*, he laid the foundation of the *Pelopidæ*; which became the grounds of an hereditary quarrel between the families of *Priam* and *Agamemnon*; and was probably the chief, though not the common reputed cause of the *Trojan* war. *Paris* was great grandson to *Ilus*; and *Menelaus* was great grandson to *Tantalus*: but *Paris* was very beautiful as well as *Helen*, who fled with him voluntarily, and not by compulsion.ⁿ *Paris* had first

Thucyd. l. I.

ⁿ — The beauteous *Paris* came;
In form a God!

Iliad b. III: v. 26:

When *Paris* addresses *Helen* after his return from engaging *Menelaus*, he says

“Not

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first the enjoyment of her in *Cranæ*, where he built a temple of *Venus Mignonitis*, the mingler or coupler, in gratitude for his happiness.^o

The best and most rational account we have of this great war, is that which we collect from *Homer*, whose inimitable performance ought not to be regarded as a mere fiction, or the result of a poetical imagination; but as a rich fund of the most ancient history of *Greece*: so that if we had no other monuments of antiquity to convince us of the *Trojan* war, and the taking of that city by the *Greeks*, yet we could not question the truth of the fact. But most of the historical events related by *Homer*, are attested and confirmed by the most credible historians, and by all the monuments of antiquity, namely, by the *Arundelian* marbles. We should therefore carefully distinguish in *Homer's* works what is really historical from what is only fictitious. He describes the state of *Greece* at that time, and informs us, that it was divided into many governments; that *Agamemnon* was the most powerful prince of *Greece*, and was appointed
to

“ Not thus I lov'd thee, when from *Sparta's* shore
My forc'd, my willing heav'nly prize I bore;
When first entranc'd in *Cranæ's* isle I lay,
Mix'd with thy soul, and all dissolv'd away!”

Iliad, b. III. v. 551.

o *Pausanias, Laconicis*. See our vol. II. p. 193.

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to command in chief: he enumerates and names the several nations and princes that allied with the *Trojans*; and gives us an insight into the art of war practised in that age: he discloses the laws and religion of the *Greeks*; gives us the character of their leaders; and describes the situation of their countries and cities: all which are purely historical. Therefore *Homer's* poems may deservedly be considered as the most ancient history of the *Greeks*, whose early ages are buried in oblivion, for want of such a writer to transmit their actions to posterity. ^P

Josephus rightly said, the *Greeks* had no author older than *Homer*, whose works have any real solid merit. The antiquity of *Homer* is fixed; yet ancient authors very much differ concerning the exact time when he lived. *Crates* makes it precede the return of the *Heraclidae*, and 80 years after the *Trojan* war: *Eratosthenes* makes it 100; and *Apollodorus* 250 years after the taking of *Troy*. Others will have *Homer* to have lived a little before the olympiads of *Iphicus*, 407 years after the reduction of *Troy*; and some affirm that he was contemporary with *Archilochus*, who flourished about the XXII. olympiad, in the time of *Gyges* of *Lydia*, 500 years after the *Trojan* war. These are the sentiments of the ancients, recited by *Tatian* in his *Oratio ad Græcos*;
Cle.

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Clement of Alexandria, in his *Stromata*; *Aulus Gellius*, *Velleius*, and *Pliny*: but the dispute is decided by the *Arundelian marble*, which shews that it was 643 years from *Homer's* time; in the reign of *Diognetus* of *Athens*, that is in the 676th year of the *Attic* epocha, the 3807th of the *Julian* period; 302 years after the destruction of *Troy*, 23 years before the re-establishment of the olympiads, and near 1000 before the *Christian* æra.¹

Horace draws the picture of *Homer* in a very advantageous manner, in his epistle to *Lollius*; as follows:

“ While you, my *Lollius*, on some chosen theme,
With youthful eloquence at *Rome* declaim,
I read the Grecian poet o’er again,
Whose works the beautiful and base contain;
Of vice and virtue more instructive rules,
Than all the sober sages of the schools.

The well-wrought fable, that sublimely shows
The loves of *Paris*, and the lengthen’d woes
Of *Greece* in arms, presents, as on a stage,
The guilty tumult, and the foolish rage
Of kings and people. Hear *Antenor's* scheme;
“ Cut off the cause of war; restore the dame:”

But

¹ *Du Pin*, I. 197. *Cooke's Discourse on the Life of Hesiod*, p. XVII. *Pope's essay on the life, writings, and learning of Homer*, p. 3.—14—20. *View of the Epic poem*, prefixed to *Pope's Odyssey*, v. I.

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*But Paris treats the council with disdain,
Nor will be forc'd in happiness to reign.
While hoary Nestor, by experience wise,
To reconcile the angry monarch tries.
His injur'd love the son of Peleus fires;
And equal passion, equal rage inspires
The breasts of both. When doating monarchs urge
Unsound resolves, their subjects feel the scourge.
Trojans and Greeks, seditious, base, unjust,
Offend alike in violence and lust.^r*

And *Velleius Paterculus*, says, “at this time appeared *Homer*, that great genius which no example can parallel. The sublimity of his works, and the beauty of his verses, have given him a title to the name of a poet by a right of excellency: and what is yet more surprizing in him is, that as there was no writer before him whom he could imitate, so none since could ever come up to him.” All the ancients are full of the like elogies: but it is sufficient to observe, that *Homer* has been the subject of admiration in all ages.^s

The Grecian forces had the following commanders. I. AGA-
MEMNON was commander in chief; and is therefore by *Homer* called *the king of kings*: his dominions contained the east part of *Peloponnesus*, divided into ARGIA and MYCENÆ, in which

^r *Epist.* l. I. 2. *Francis's translation*, v. IV. p. 22.

^s *Du Pin*, I. 208.

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which were *Argos, Tyrinthe; Asinen, Hermion, Træzene; Eione, Epidaurus*; the isle of *Ægina*; *Maceta; Mycenæ; Corinth, Cleone, Ornia, Arethyræ; Sycion; Hytrefia, Gonoëssa, Pellene, Ægeum, and Helice.* It cannot be unpleasant to the reader to consider the picture of *Agamemnon*, drawn by so masterly a hand as that of *Homer*, in its full length. He is a master of policy and stratagem, and maintains a good understanding with his council; which was but necessary, considering how many different, independent nations and interests he had to manage. He seems fully conscious of his own superior authority, and always knows the time when to exert it. He is personally very valiant, but not without some mixture of fierceness: highly resentful of the injuries done his family, even more than *Menelaus* himself. Warm both in his passions and affections, particularly in the love he bears his brother. In short, he is both a good king, and a great warrior. He conducted 100 ships, and very numerous forces; besides 80 ships, belonging to the *Argives*, under *DIOMED* and *Sthenelus*, the son of *Capaneus*.

As a warrior we find him thus described:

“ *The king of men his hardy host inspires
With loud command, with great example fires:
Himself first rose; himself before the rest
His mighty limbs in radiant armor drest.*

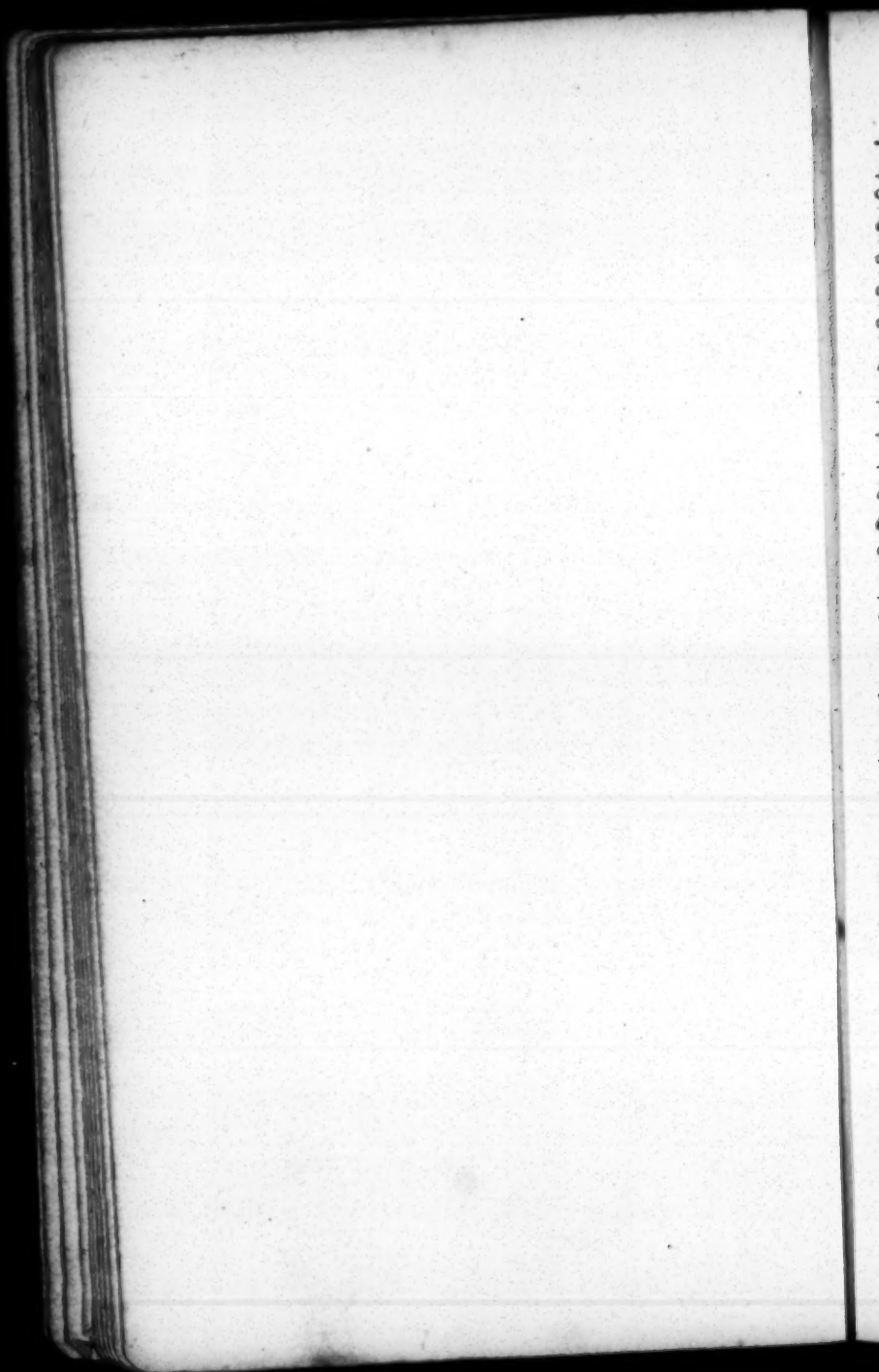
And



Pericles.



Themistocles.



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*And first he cas'd his manly legs around
In shining greaves, with silver buckles bound :
The beaming cuirass next adorn'd his breast,
The same which once king Cinyras possess'd ;
Ten rows of azure steel the work infold,
Twice ten of tin, and twelve of ductile gold ;
Three glitt'ring dragons to the gorget rise,
Whose imitated scales against the skies
Reflected various light, and arching bow'd,
Like colour'd rainbows o'er a show'ry cloud.
A radiant baldrick o'er his shoulders ty'd,
Sustain'd the sword that glitter'd at his side :
Gold was the hilt ; a silver sheath encas'd
The shining blade, and golden hangers grac'd.
His buckler's mighty orb was next display'd,
That round the warrior cast a dreadful shade ;
Ten zones of brass its ample rim surround,
And twice ten bosses the bright convex crown'd :
Tremendous gorgon frown'd upon its field,
And circling terrors fill'd th' expressive shield.
Within its concave hung a silver thong,
On which a mimic serpent creeps along ;
His azure length in easy waves extends,
Till in three heads th' embroider'd monster ends.
Last o'er his brows his four-fold helm he plac'd,
With nodding horse-hair formidably grac'd ;
And in his hands two steely jaw'ns wield,
That blaze to heav'n, and lightens all the fields."*

Iliad, b. XI. v. 19.—56.

B. III. p. 126. v. 220.

That books of the *Iliad* contains the third
battle, and the acts of *Agamemnon*.

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Great Agamemnon then the slaughter led.

Ibid. v. 127.

*So when a lion, ranging o'er the lawns,
Finds, on some grassy laze, the couching fawns,
Their bones he cracks, their reeking vitals draws,
And grinds the quiv'ring flesh with bloody jaws ;
The frighted hind beholds, and dares not stay,
But swift through rustling thickets bursts her way ;
All drown'd with sweat the panting mother flies,
And the big tears roll trickling from her eyes.*

Ibid. v. 153.

*Still slaught'ring on the king of men proceeds ;
The distant army wonders at his deeds.*

Ibid. v. 200.

*Mean while on ev'ry side around the plain,
Dispers'd, disorder'd, fly the Trojan train.
So flies a herd of bees, that bear dismay'd
The lions roaring through the midnight shade ;
On heaps they tumble with successless haste ;
The savage seizes, draws, and rends the last.
Not with less fury stern Atrides flew,
Still press'd the rout, and still the hindmost flew :
Hurl'd from their cars the bravest chiefs are kill'd,
And rage, and death, and carnage, load the field.*

Ibid. v. 225.

*Nor had you seen the king of men appear
Confus'd, unactive, or surpriz'd with fear ;*

But

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*But fond of glory, with severe delight,
His beating bosom claim'd the rising fight.*

Iliad. b. IV. v. 256.

Homer makes Agamemnon eminent for brotherly affection. *Ibid. v. 183.*

The fifth book contains the acts of DIOMED. His courage is also seen in the ninth book, where he says,

— *if all Greece retire,
Myself will stay, till Troy or I expire;
Myself, and Sthenelus, will fight for fame.*

B. IX. v. 65.

— *Alone, untaught to fear,
Tydides spoke. — “ The man you seek is here.
Through yon black camps to bend my dang’rous way,
Some God within commands, and I obey.”*

B. X. v. 260.

*Then thus the king of men the contest ends:
Thou first of warriors, and thou best of friends,
Undaunted Diomed !*

Ibid. v. 275.

II. MENELAUS commanded the forces from Laconia; containing Sparta, Phares, Messa, Brysia, Augiæ, Amyclæ, Helos, Laas, and Oetylos. He had sixty ships. His character is by no means contemptible, though not of the

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most shining nature. His courage gives him a considerable figure in conquering *Paris*, defending the body of *Patroclus*, rescuing *Ulysses*, wounding *Helenus*, and killing *Euphorbus*. He is full of resentment for his private injuries, which brings him to the war with a spirit of revenge. His character is composed of qualities which give him no uneasy superiority over others while he wants their assistance, and mingled with such as make him amiable enough to obtain it.

Speaking of *Paris*, *Homer* says,

*Him Menelaüs, lov'd of Mars, espies,
With heart elated, and with joyful eyes :
So joys a lion, if the branching deer,
Or mountain goat, his bulky prize, appear ;
Eager he seizes and devours the slain,
Prest by bold youths, and baying dogs in vain.
Thus fond of vengeance, with a furious bound,
In clanging arms he leaps upon the ground
From his high chariot.*

B. III. v. 35. note p. 190.

The seventeenth book contains the acts of *Menelaus*, who guards the dead body of *Patroclus* in a very brave manner :

*On the cold earth divine Patroclus spread,
Lies pierc'd with wounds among the vulgar dead.
Great Menelaüs, touch'd with gen'rous woe,
Springs to the front, and guards him from the foe.*

B. XVII. v. 1.

III. NESTOR

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III. NESTOR commanded the troops from *Messenia*, which contained *Pylos*, *Arene*, *Thryon*, *Epy*, *Cypariste*, *Amphigenia*, *Helos*, and *Dorion*. He had ninety ships; and was now almost arrived to the conclusion of his third age, being about 86; not 300, according to *Ovid*.

*To calm their passion with the words of age,
Slow from his seat arose the Pylian sage,
Experienc'd Nestor, in persuasion skill'd,
Words, sweet as honey, from his mouth distill'd:
Two generations now had pass'd away,
Wise by his rules, and happy by his sway;
Two ages o'er his native realm he reign'd,
And now th' example of the third remain'd.
All view'd with awe the venerable man.*

Iliad, b. I. v. 330.

Nestor was the wisest and most aged Greek; and this character of wisdom and authority is every where admirably used throughout the *Iliad*, among the Grecian princes, to whom he says,

*Lives there a chief to match Pirithous' fame,
Dryas the bold, or Ceneus' deathless name;
Theseus, endu'd with more than mortal might,
Or Polyphemus, like the gods in fight?
With these of old to toils of battle bred,
In early youth, my hardy days I led;*

F 3

Fir'd

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*Fir'd with the thirst which virtuous envy breeds,
And smit with love of honorable deeds.*

Ibid. v. 347. b. XXIII. v. 720—740.
b. XI. v. 815.

*To him the king: how much thy years excel
In arts of council, and in speaking well!
O would the gods, in love to Greece, decree
But ten such sages as they grant in thee;
Such wisdom soon should Priam's force destroy,
And soon should fall the haughty tow'rs of Troy.*
Ibid. b. II. v. 440.

IV. AGAPENOR led the *Arcadians*, who inhabited near mount *Cyllene*, and the towns *Pheneus*, *Orchomenus*, *Ripe*, *Stratie*, *Enispe*, *Tegea*, *Mantineia*, *Stymphelus*, and *Parrhasia*: but *Agamemnon* furnished them with ships.

V. AMPHIMACHUS commanded the *Epei* from *Elis*, *Buprasium*, *Hyrmine*, *Myrsinus*, *Olenia*, and *Alysum*; who came in four ships.

VI. PENELEUS had the principal command of the *Bæotians*, from *Hyries*, *Aulis*, *Schæmus*, *Scholus*, *Eteonos*, *Thespia*, *Graa*, *Mylecaleffus*, *Harma*, *Ilesius*, *Erythæ*, *Elcon*, *Hylæ*, *Peteon*, *Ocalea*, *Medeon*, *Copæ*, *Eutresis*, *Thisbe*, *Coronea*, *Haliartus*, *Platea*, *Glissus*, *Thebes*, *Onchestus*, *Arne*, *Midea*, *Nissa*, and *Anthedon*. They fitted out 50 ships.

VII. ASCALAPHUS and *Ialmen*, sons of *Mars* and *Astyoche*, led the troops from *Orchomenus* and *Aspledon*, in 30 ships.

VIII. SCHEDIUS

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VIII. SCHEDIUS and *Epistrophus*, sons of *Iphitus*, conducted the *Phocæans* from the cities of *Cyparissus*, or *Anticyrra*; *Pytho*, adjoining to *Parnassus*; *Crissa*, *Daulis*, *Panopea*, *Hyampolis*, and *Lilea*, on the river *Cepheissus*. They had 40 ships.

IX. AJAX, son of *Oileus*, commanded the *Locrians*, from *Cynus*, *Opus*, *Calliarus*, *Bessa*, *Scarphe*, *Augiæ*, *Tarphe*, and *Thronius*, on the *Melian bay*, opposite to the isle of *Eubæa*; who had 40 ships.

*Fierce Ajax led the Locrian squadrons on,
Ajax the less, Oileus' valiant son;
Skill'd to direct the flying dart aright;
Swift in pursuit, and active in the fight.*
Iliad, b. II. v. 630.

*But stretch'd in heaps before Oileus' son,
Fall mighty numbers, mighty numbers run;
Ajax the less, of all the Grecian race
Skill'd in pursuit, and swiftest in the chace.*
Ibid. b. XIV. v. 615.

X. ELPHENOR led the *Eubæans* from *Chalcis*, *Eretria*, *Histiæa*, *Cerintbus*, *Dios*, *Carystos*, and *Styra*, in 40 ships.

*Down their broad shoulders falls a length of hair;
Their hands dismiss not the long lance in air;
But with portended spears in fighting fields,
Pierce the tough corsets and the brazen shields.*
Ibid. b. II. v. 650.

XI. MENES-

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XI. MENESTHEUS, the son of *Peteus*, brought the *Athenians*, in 50 ships.

*No chief like thee, Menestheus ! Greece could yield,
To marshal armies in the dusty field ;
Th' extended wings of battle to display,
Or close th' embody'd host in firm array.*

Iliad, b. II. v. 665.

XII. AJAX, the son of TELAMON, commanded the troops from the isle of *Salamis*, in 12 ships ; and joined the *Athenians*.

*Great must he be, of more than human birth,
Nor feed like mortals on the fruits of earth,
Him neither rocks can crush, nor steel can wound,
Whom Ajax fells not on th' ensanguin'd ground.
In standing fight he mates Achilles' force,
Excell'd alone in swiftness in the course.*

Ibid. b. XIII. v. 410.

The 15th book of the *Iliad* contains the fifth battle, at the ships ; and the acts of *Ajax*. *Homer* frequently calls him *the god-like Ajax*, and makes him a match even for *Hector*, though supported by *Apollo* and *Jupiter*.

*First of the field great Ajax strikes their eyes,
His port majestic, and his ample size :
A pond'rous mace with studs of iron crown'd,
Full twenty cubits long he swings around ;*

Nor

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*Nor fights like others fix'd to certain stands,
But looks a moving tow'r above the bands ;
High on the decks, with vast gigantic stride,
The god-like hero stalks from side to side.*

Iliad, b. XV. v. 814.

*A train of heroes follow'd through the field,
Who bore by turns great Ajax' sev'nfold shield ;
Whene'er he breath'd, remissive of his might,
Tir'd with th' incessant slaughters of the fight.*

Ibid. b. XIII. v. 135.

XIII. MEGES led the troops from *Dulichium*, and the *Echinades*, in 40 ships.

XIV ULYSSES commanded the *Cephalenians* ; being those from *Ithaca*, *Zacynthus*, *Grocyia*, *Ægilipa*, and *Neritus* ; as also from part of the sea-coast of *Acarnania*, opposite to the islands. He had 12 ships.

Ulysses is the hero of the *Odyssey* ; which was not designed like the *Iliad*, for the instruction of all the states of *Greece* joined in one body ; but for each state in particular. *Homer* represents *Ulysses* as the most prudent of all the *Greeks* ; and yet very brave.

Ulysses ———

A chief, in wisdom equal to a god.

Iliad, b. II. v. 756.

————— *Ithacus the wise :*

A

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*A barren island boasts his glorious birth;
His fame for wisdom fills the spacious earth.*

Ibid. b. III. v. 262.

*A chief whose safety is Minerva's care;
So fam'd, so dreadful, in the works of war.*

Ibid. b. X. v. 287.

The poet, in the eleventh book, represents this hero singly opposing the whole Trojan army; on which occasion, Menelaus points out to Ajax the danger which surrounds Ulysses:

*Strong as he is; yet, one oppos'd to all,
Oppress'd by multitudes, the best may fall.
Greece, robb'd of him, must bid her host despair,
And feel a loss, not ages can repair.*

Ibid. b. XI. v. 537.

XV. THOAS, son of *Andraemon*, was at the head of the *Acarnanians* and *Ætolians* from *Pleuron*, *Olenos*, *Pylene*, *Chalcis*, and *Calydon*, in 40 ships.

*Thoas the bravest of th' Ætolian force:
Skill'd to direct the jav'lin's distant flight,
And bold to combat in the standing fight:
Nor more in councils fam'd for solid sense,
Than winning words and heav'nly eloquence.*

Ibid. b. XV. v. 320.

XVI. IDOME-

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XVI. IDOMENEUS commanded the troops from the isle of *Crete*, famous for its hundred cities, of which the principal were *Gnossus*, *Gortyna*, *Lyctus*, *Miletus*, *Phaestus*, *Lycastrus*, and *Rhytium*. He had 80 ships; and was accompanied by *MERIONES*. The 13th book of the *Iliad* contains the acts of *Idomeneus*, who is represented as a person of the first rank, sufficient enough of his high birth, growing into years, conscious of his decline of strength and active qualities; therefore endeavouring to make it up to himself in dignity, and to preserve the veneration of others. The true picture of a stiff old soldier, very careful and tender of his men, yet not inconsiderate in danger; but by the sense of his age, and experience in battle, become too cautious to engage with any great odds against him.

*Dreadful in arms, and grown in combats grey,
The bold Idomeneus controuls the day.*

Iliad, b. XIII. p. 28. v. 455.

When *Idomeneus* meets *Deiphobus*, he tells him,

*From Jove, enamour'd on a mortal dame,
Great Minos, guardian of his country, came:
Deucalion, blameless prince! was Minos' heir;
His first-born I, the third from Jupiter:
O'er spacious Crete, and her bold sons I reign,
And thence my ships transport me through the main:*
Lord

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*Lord of a host, o'er all my host I shine,
A scourge to thee, thy father, and thy line.*

Ibid. v. 564.

*Above the rest, two tow'ring chiefs appear ;
There great Idomeneus, Aeneas here.
Like gods of war, dispensing fate, they stood ;
And burn'd to drench the ground with mutual blood.*

Ibid. v. 632.

*Though now unfit an active war to wage,
Heavy with cumb'rous arms, stiff with cold age,
His listless limbs unable for the course ;
In standing fight he yet maintains his force.*

Ibid. v. 648.

— *The lance-fam'd Idomen of Crete ;
His pensive brow the gen'rous care express
With which a wounded soldier touch'd his breast,
Whom in the chance of war a jav'lin tore,
And his sad comrades from the battle bore ;
Him to the surgeons of the camp he sent ;
That office paid he issued from his tent
Fierce for the fight. —*

— *Two jav'lins glitt'ring in his hand,
And clad in arms that lighten'd all the strand,
Fierce on the foe th' impetuous hero drove ;
Like light'ning bursting from the arm of Jove.*

Ibid. v. 315.

To mix in fight is all I ask of heav'n.

b. IV. v. 307.

MERION



Miltiades.

Cimon.



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MERION is drawn as a brave soldier :

*In ev'ry art of battle skill'd. b. XIII. v. 327.
Valiant as Mars, Meriones drew near. v. 668.*

XVII. TLEPOLEMUS, the son of *Hercules* and *Astyoche*, brought with him nine ships from the isle of *Rhodes*, whose inhabitants were distributed into three cities, *Lindus*, *Jalyffus*, and *Camyrus*.

*His captive mother great Alcides bore
From Ephyr's walls, and Selle's winding shore,
Where mighty towns in ruins spread the plain,
And saw their blooming warriors early slain.
The hero, when to manly years he grew,
Alcides' uncle, old Licymnius, slew;
For this, constrain'd to quit his native place,
And shun the vengeance of th' Herculean race,
A fleet he built, and with a num'rous train
Of willing exiles, wander'd o'er the main;
Where many seas, and many suff'rings past,
On happy Rhodes the chief arriv'd at last;
There in three tribes divides his native band,
And rules them peaceful in a foreign land.*

Iliad. b. II. v. 797.

XVIII. NIREUS brought three ships from *Syma*.

*—In faultless shape and blooming grace,
The loveliest youth of all the Grecian race;*

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Pe-

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Pelides only match'd his early charms :

But few his troops, and small his strength in arms.

Ibid. v. 817.

XVII. ANTIPHUS, and *Phidippus*, conducted thirty ships from *Nisirus*, *Carpathus*, *Casus*, *Cos*, and *Calydne*.

XIX. PROTESILAUS had 40 ships from *Phylace*, *Pyrrhasus*, *Itony*, *Antron*, *Pteleus*, and the grove of *Ceres*. He was killed at his landing; and was succeeded by his brother *Podarces*.

— *Protesilas the brave*

Who now lay silent in the gloomy grave :

The first who boldly touch'd the Trojan shore :

And dy'd a Phrygian lance with Grecian gore ;

There lies, far distant from his native plain ;

Unfinish'd his proud palaces remain,

And his sad consort beats her breast in vain.

Iliad. b. II. v. 853.

XX. EUMELUS, the son of *Admetus* and *Alcestis*, led 40 ships from *Pheræ*, *Glaphyræ*, and *Iolcos*.

XXI. PHILOCTETES had seven ships from *Methone* in *Macedonia*, *Thaumacia* and *Melibœa* in *Peithiotis* near *Pharsalus*, and *Olyzon*.

Skill'd in the science of the dart and bow ;

But he lay raging on the Lemnian ground,

A pois'neus hydra gave the burning wound ;

There

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There groan'd the chief in agonizing pain.

His forces Medon led from Lemnos shore

Oileus' son, whom beauteous Rhena bore.

Iliad, b. II. v. 877.

XXII. MACHAON, and PODALIRIUS, sons of *Æsculapius*, commanded 30 ships from *Trica*, *Ithome*, and *Oechalia*, in upper *Thessaly*.

To these his skill their parent-god imparts,

Divine professors of the healing arts.

Iliad. b. II. v. 890. b. XI. v. 630.

XXIII. EURYPYLUS, the son of *Eremon*, had 40 ships from *Ormenium*, and *Asterium*.

XXIV. POLYPÆTES, son of *Pirithous*, brought 40 ships from *Argissa*, *Gyrton*, *Orthe*, *Elope*, and *Oloeffon*.

XXV. GUNEUS, and PROTÆUS, had 60 ships; the former, in 20 from *Cyphus*, brought the *Enienes*, the *Peræbi*; and those who inhabited the banks of the river *Titaresias*: the latter, in 40 ships, brought the *Magnesians*, who dwelt near the river *Peneus*, which rose from mount *Pinus*, and flowed though *Tempe* into the sea.

XXVI. ACHILLES, the son of *Peleus* and *Thetis*, commanded 50 ships from the continent of *Thessaly* toward the *Ægean sea*; being the inhabitants of *Pelasgic Argos*, *Alos*, *Alope*, *Trechin*, *Pthia*, and *Hella*. They

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were called *Myrmidons*, *Hellenians*, and *Achaïans*;

Theſſalians all, though various in their name,
The ſame their nation, and their chief the ſame.

Iliad. b. II. v. §35.

This is the hero of the *Iliad*; who is drawn of a character furious and intractable, compounded of courage and anger; one who finds himſelf almoſt invincible, and aſſumes an uncontrouled carriage from the conſciouſneſs of his worth; whoſe high ſtrain of honor will not ſuffer him to betray his friends, or fight againſt them, even when he thinks they have affronted him; but whoſe inexorable reſentment will not let him hearken to any terms of accommodation. He is paſſionate and cruel, revengeful and implacable, diſdainful and reproachful; yet ſuperior to all men in valor, and conſtant and violent in friendſhip to *Patroclus*. The action of the *Iliad* opens in the tenth year of the ſiege with the contention of *Achilles* and *Agamemnon*, when the latter takes from the former his captive *Brifeis*; in conſequence of which *Achilles* withdraws himſelf and his troops from the *Greeks*; nor does he rejoin them till they are brought to the verge of deſtruction by *Hector*, who kills *Patroclus*, and occaſions *Achilles* to put himſelf again at the head of the *Greeks*.

Achilles

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Achilles reproaches Agamemnon in these words :

*What cause have I to war at thy decree ?
The distant Trojans never injur'd me :
To Pthia's land no hostile troops they led,
Safe in her vales my warlike coursers fed ;
Far hence remov'd, the hoarse-resounding main,
And walls of rocks, secure my native reign,
Whose fruitful soil luxuriant harvests grace,
Rich in her fruits, and in her martial race.
Hither we sail'd, a voluntary throng,
T' avenge a private, not a public wrong :
What else to Troy assembled nations draws,
But thine ungrateful, and thy brother's cause ?
And dar'st thou threat to snatch my prize away,
Due to the deeds of many a dreadful day ?
Iliad, b. I. v. 200.*

To the ambassadors he says,

*My fates long since by Thetis were disclos'd,
And each alternate, life or fame propos'd ;
Here, if I stay, before the Trojan town,
Short is my date, but deathless my renown :
If I return, I quit immortal praise
For years on years, and long extended days.
b. XI. v. 532.*

On the death of *Patroclus*, *Homer* makes
his hero say,

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*Lit not my palate know the taste of food,
Till my insatiate rage be cloy'd with blood :
Pale lies my friend——
Revenge is all my soul !*

B. XIX. v. 207.

The 19th book of the *Iliad* contains the reconciliation of *Achilles* and *Agamemnon*. And the 20th book contains the battle of the gods, and the acts of *Achilles*, who is upon the point of killing first *Aeneas*, and then *Hector* : but one is preserved by *Neptune*, and the other by *Apollo*. In the 21st book, *Apollo* saves *Agenor* from the rage of *Achilles*, who drives all the *Trojans* into their walls, except *Hector*, who stays to oppose *Achilles*, and is killed by him in the 22d book. In the 24th book, *Achilles* delivers the dead body of *Hector* to *Priam*, which concludes the *Iliad*, as the anger of *Achilles*, and the terrible effects of it, are at an end.

There is a wonderful pomp in the description of *Achilles* arming himself; which shews us the grandeur of war in those early times.

*Full in the midst, high tow'ring o'er the rest,
His limbs in arms divine Achilles drest ;
Arms which the father of the fire bestow'd,
Forg'd on th' eternal anvils of the god.
—The silver cuisses first his thighs infold :
Then o'er his breast was brac'd the hollow gold.*

The

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*The broad sword a various baldrick ty'd,
That, starr'd with gems, hung glittering at his
side;*

*And like the moon, the broad resplendent shield
Blaz'd with long rays, and gleam'd athwart the
field.*

*—Next, his high head the helmet grac'd; behind
The sweepy crest hung floating in the wind.*

*The chief beholds himself with wondering eyes;
His arms he poises, and his motions tries.*

*—And now he shakes his great paternal spear,
Pond'rous and huge! which not a Greek could
bear.*

*From Pelion's cloudy top an ass entire
Old Chiron fell'd, and shap'd it for his fire;*

*A spear which stern Alcides only wields,
The death of heroes, and the dread of fields.*

Automedon and Alcimus prepare

The immortal coursers, and the radiant car,

(The silver traces sweeping at their side)

The fiery mouths resplendent bridles ty'd,

The ivory studded reins, return'd behind,

Wad'd o'er their backs, and to the chariot join'd.

The charioteer then whirl'd the lash around,

And swift ascended at one active bound.

All bright in heav'nly arms, above his squire

Achilles mounts, and sets the field on fire;

Not brighter Phœbus in th' ethereal way,

Flames from his chariot, and restores the day.

High o'er the host, all terrible he stands.

Iliad. b. XIX. v. 390.—420.

Dread.

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*Dreadful he stood in front of all his host ;
Pale Troy beheld, and seem'd already lost ;
Her bravest heroes pant with inward fear,
And trembling see another god of war.*

b. XX. v. 59.

*Then fierce Achilles, shouting to the skies,
On Troy's whole force with boundless fury flies.*

Ibid. v. 436.

*He kills Iphition the son of Otrynteus ; De-
moleon, of Antenor ; Polydore and Lycaon sons
of Priam ; Asteropeus, son of Pelagen, and
many others of less distinction.*

*Through blood, through death, Achilles still pro-
ceeds,*

O'er slaughter'd herces, and o'er rolling steeds.

—death and dire dismay,

And toils, and terrors, fill'd the dreadful day.

b. XXI. v. 605.

*On heaps the Trojans croud to gain the gate,
And glad some see their last escape from fate.*

—Enrag'd Achilles follows with his spear ;

Wild with revenge, insatiable of war.

v. 631.

When Agenor sees Achilles, he says of him,

Such is his swiftness, tis in vain to fly ;

And such his valor, that who stands must die.

v. 667.

When

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When *Hector*, before the *Scæan* gate, is meditating whether to stay and fight *Achilles*; or fly from him, the poet says,

— *Like a god the Greek drove nigh;*
His dreadful plumage nodded from on high;
The Pelian Jav'lin, in his better hand,
Shot trembling rays that glitter'd o'er the land;
And on his breast the beamy splendors shone
Like Jove's own lightning; or the rising sun.
As Hector sees, unusual terrors rise;
Struck by some god, he fears, recedes, and flies.

b. XXII. v. 173.

It will not be found in the whole *Iliad*, that *Hector* ever thought himself a match for *Achilles*; and we may observe the degrees by which *Homer* prepares this incident. In the 18th book, the mere sight of *Achilles* unarmed, terrifies and puts the whole *Trojan* army into disorder. In the 19th the very sound of the celestial arms given him by *Vulcan*, affrights his own myrmidons as they stand about him. In the 20th he is upon the point of killing *Æneas*; and *Hector* himself was not saved from him but by the interposition of *Apollo*. In that and the following book he makes an incredible slaughter of all that oppose him; he overtakes them who fly from him, and *Priam* himself opens the gates of *Troy* to receive the rest.

De 3

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Deceived by *Pallas*, in the form of *Deiphobus*,

The Dardan hero shuns his foe no more.

Sternly they met.

b. XXII. v. 314.

There is an opposition between the speeches of *Hector* and *Achilles* excellently adapted to the character of both the heroes. That of *Hector* is full of courage, but mixed with humanity: that of *Achilles* of resentment and arrogance. We see a sedate, calm courage, with a contempt of death, in *Hector*: but in *Achilles* there is an insolent air of superiority: his magnanimity makes him scorn to steal a victory; he bids him prepare to defend himself with all his forces; and that valor and resentment which made him desirous that he might revenge himself upon *Hector* with his own hand, and forbade the *Greeks* to interpose, now directs him not to take any advantage over a brave enemy.^c

The poet takes some up some time in describing the two great heroes before they close in fight. A parley is begun by *Hector*, on principles of humanity, which are rejected by *Achilles*, who

— launch'd his jav'lin at the foe;
But *Hector* shunn'd the meditated blow:

He

^c *Pope's translation*, vol. VI. p. 32.

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*He stoop'd, while o'er his head the flying spear
Sung innocent, and spent its force in air.
Minerva watch'd it falling on the land,
Then drew, and gave to great Achilles' hand,
Unseen of Hector, who, elate with joy,
Now shakes his lance, and braves the dread of
Troy.* b. XXII. v. 350.

*The weapon flew, its course unerring held,
Unerring, but the heav'nly shield repell'd
The mortal dart; resulting with a bound
From off the ringing orb, it struck the ground.* v. 369.

Finding himself deceiv'd by Pallas, and
deserted by Apollo, he says,

— Then welcome fate !
'Tis true I perish, yet I perish great :
Yet in a mighty deed I shall expire ;
Let future ages hear it, and admire !
Fierce at the word, his weighty sword he drew,
And, all collected, on Achilles flew :
So Jove's bold bird, high-balan'd in the air,
Stoops from the clouds to trust the quiv'ring bare.
Nor less Achilles his fierce soul prepares ;
Before his breast the flaming shield he bears,
Refulgent orb ! above his four-fold cone
The gilded horse-hair sparkled in the sun,
Nodding at ev'ry step : (Vulcanian frame !)
And as he mov'd, his figure seem'd on flame.
As radiant Hesper shines with keener light,
Far-beaming o'er the silver host of night,

When

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*When all the starry train emblaze the sphere:
So shone the point of great Pelides spear.
In his right hand he waves the weapon round,
Eyes the whole man, and meditates the wound:
But the rich mail Patroclus lately wore,
Securely cas'd the warrior's body o'er.
One place at length he spies to let in fate,
Where 'twixt the neck and throat the jointed plate
Gave entrance: through that penetrable part
Furious he drove the well-directed dart:
Nor pierc'd the wind-pipe yet, nor took the pow'r
Of speech, unhappy! from thy dying hour.
Prone on the field the bleeding warrior lies,
While thus triumphing stern Achilles cries.
" At last is Hector stretch'd upon the plain,
Who fear'd no vengeance for Patroclus slain:
Then prince! you should have fear'd, what now
you see;*

*Achilles as sent was Achilles still.
Yet a short space the great avenger stay'd,
Then low in dust thy strength and glory lay'd.
Peaceful he sleeps, with all our rites adorn'd,
For ever honor'd, and for ever mourn'd:
While cast in all the rage of hostile pow'r,
Thee, birds shall mangle, and the dogs devour.
Could I myself the bloody banquet join!
No — to the dogs that carcase I resign.*

b. XXII. v. 417—440.

— He said, and stripp'd the slain.
Then forcing backward from the gaping wound
The reeking jav'lin, cast it on the ground.

The

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*The thronging Greeks behold with wond'ring eyes,
His manly beauty and superior size.* v. 462.

*Then his fell soul a thought of vengeance bred,
(Unworthy of himself, and of the dead)
The nervous ancles bor'd, his feet he bound
With thongs inserted through the double wound;
There fix'd up high behind the rolling wain,
His graceful head was trail'd along the plain.
Proud on his car th' insulting victor stood,
And bore aloft his arms, distilling blood.
He smites the steeds; the rapid chariot flies;
The sudden clouds of circling dust arise.
Now lost is all that formidable air;
The face divine, and long-descending hair
Purple the ground, and streak the sable sand;
Deform'd, dishonor'd, in his native land!
Giv'n to the rage of an insulting throng!
And in his parents sight now dragg'd along!*

v. 495.

Achilles told the dying Hector that no motives should ever prevail with him to suffer his body to be ransomed; yet when time had cooled his heat, and he had satisfied his revenge by insulting his remains, he restores them to Priam, to whom Iris is sent by Jupiter to encourage him to go in person to Achilles, and treat for the body of his son. Mercury conducts the old monarch to the pavilion of Achilles, and tells him

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H

“ Nor

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“ Nor dogs nor vultures have thy *Hector* rent,
But whole he lies, neglected in the tent :
This the twelfth ev’ning since he rested there,
Untouch’d by worms, untainted by the air.
Still as *Aurora*’s ruddy beam is spread,
Round his friend’s tomb *Achilles* drags the dead :
Yet undisfigur’d, or in limb or face,
All fresh he lies, with ev’ry living grace,
Majestical in death !

Iliad, b. XXIV. v. 503.

Here *Achilles* begins to relent; his anger is at an end, and *Homer* has described the abatement of it with excellent judgment, by the manner of his treatment to *Priam*, when he restores him the body of *Hector*.

“ Then with his hand, as prostrate still he lay,
The old man’s cheek he gently turn’d away.”
v. 636.

“ Sate at length with unavailing woes,
From the high throne divine *Achilles* rose ;
The rev’rend monarch by the hand he rais’d ;
On his white beard and form majestic gaz’d,
Not unrelenting : then serene began
With words to sooth the miserable man.
v. 657.

—“ The garments o’er the coffin they spread ;
Achilles lifts it to the fun’ral bed :
Then;

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Then, while the body on the car they laid,
He groans, and calls on lov'd *Patroclus*' shade."

v. 736.

"Charg'd with their mournful load, to *Ilion* go
The sage and king, majestically flow."

v. 868.

The *Iliad* concludes with the solemnities
of *Hector*'s funeral.

Antiquity has nothing more celebrated
than the friendship which subsisted between
Achilles and *Patroclus*. When the former
hears of the death of the latter, *Homer* gives
this representation of him:

"A sudden horror shot through all the chief,
And wrapt his senses in the cloud of grief;
Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head;
His purple garments, and his golden hairs,
Those he deforms with dust, and these he tears:
On the hard soil his groaning breast he threw,
And roll'd and grovel'd, as to earth he grew."

Iliad, b. XVIII. v. 25.

There are many other instances of this
constancy and violence of friendship which
Achilles retains for *Patroclus*. The lamenta-
tion of this hero over the body of his friend,
who had been slain by *Hector*, is exquisitely
touched. It is sorrow in the extreme; but
the sorrow of *Achilles*; as in book XVIII.

H 2

v. 366.

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v. 366—402. XIX. v. 335. XXIII. v. 54.
272. XXIV. v. 5.

“ But what is *Troy*, or glory what to me?
Or why reflects my mind on ought but thee,
Divine *Patroclus*! death has seal'd his eyes;
Unwept, unhonor'd, uninterr'd he lies!
Can his dear image from my soul depart,
Long as the vital spirit moves my heart?
If, in the melancholy shades below,
The flames of friends and lovers cease to glow,
Yet mine shall sacred last; mine undecay'd,
Burn on through death, and animate my shade.”
b. XXII. v. 481.

The character of *Patroclus* is drawn in a very amiable light by *Homer*, who represents him of a gentle nature: rash, but valiant, and ever compassionate of the sufferings of his countrymen. He was the son of *Menæti*us, who sent him with *Achilles* not only as a companion, but as a monitor, as he was more advanced in years, and mature in judgment. When *Achilles* is alarmed at the approach of *Hector* and the *Trojans* towards the ships, and overlooks the action from his own ship, he sends *Patroclus* to inquire into the accidents of the day, which are related to him by *Nestor*, who incites *Patroclus* to persuade *Achilles* to fight for his countrymen, or at least to permit him to do it, clad in the armour of his friend:

“ Some

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“ Some beam of comfort yet on Greece may
shine,

If thou but lead the *Myrmidonian* line ;
Clad in *Achilles*’ arms, if thou appear,
Proud *Troy* may tremble, and desist from war.
This touch’d his gen’rous heart. —
Divine compassion touch’d *Patroclus*’ breast.

Iliad, b. XI. v. 930—986.

Patroclus obtains the permission of *Achilles* to assist the *Greeks* with his troops and armor. He leads the *Myrmidons* to battle : *Hector* himself flies from him ; and *Sarpedon* is killed : but *Patroclus*, in the heat of the battle, neglects the order of *Achilles*, and pursues the foe to the walls of *Troy* ; where *Apollo* repulses and disarms him, *Euphorbus* wounds him, and *Hector* kills him. This is the subject of the sixteenth book of the *Iliad* ; which contains the sixth battle, with the acts and death of *Patroclus* :

Go then *Patroclus* ! court fair honor’s charms
In *Troy*’s fam’d fields, and in *Achilles*’ arms :
Lead forth my martial *Myrmidons* to fight,
Go save the fleets, and conquer in my right.
b. XVI. v. 97.

Rage uncontroll’d through all the hostile crew ;
But touch not *Hector*, *Hector* is my due.

v. 112,

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When *Hector* sets fire to the fleet,

“ Divine *Achilles* view'd the rising flames,
And smote his thigh, and thus aloud exclaims :
“ Arm, arm, *Patroclus* ! lo, the blaze aspires !
The glowing ocean reddens with the fires.
Arm, e'er our vessels catch the spreading flame ;
Arm, e'er the *Grecians* be no more a name :
I haste to bring the troops.”—The hero said ;
The friend with ardor and with joy obey'd.

He cas'd his limbs in brags ; and first around
His manly legs, with silver buckles bound
The clasping greaves : then to his breast applies

The flamy cuirass, of a thousand dyes :
Emblaz'd with studs of gold his falchion shone
In the rich belt, as in a starry zone :
Achilles' shield his ample shoulders spread ;
Achilles' helmet nodded o'er his head :
Adorn'd in all his terrible array,
He flash'd around intolerable day.
Alone, untouch'd, *Pelides*' jav'lin stands,
Not to be pois'd but by *Pelides*' hands.

XVI. v. 154.

“ Then brave *Automedon* (an honor'd name,
The second to his lord in love and fame,
In peace his friend, and partner of the war)
The winged courfers harness'd to the car.
Xanthus and *Balius*, of immortal breed,
Sprung from the wind, and like the wind in
speed ;

Whom

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Whom the wing'd harpye, swift *Podarge*, bore,
By *Zephyr* pregnant on the breezy shore.
Swift *Pedafus* was added to their side.

—*Achilles* speeds from tent to tent, and warms
His hardy *Myrmidons* to blood and arms.
All breathing death, around their chief they
stand,

A grim, terrific, formidable band.

Ibid. v. 177.

While *Achilles* invokes the gods for the
safe return of his friend,

—The troops beneath *Patroclus*' care
Invade the *Trojans*, and commence the war.

v. 312.

Then first thy spear, divine *Patroclus* flew,
Where the war rag'd, and where the tumult
grew.

v. 338.

He kills *Pyræchmes*, who commanded the
Pæonians; *Areilycus*, and *Thoras*. The *Tro-*
jans fly, and *Patroclus* pursues:

No stop, no check, the steeds of *Peleus* knew;
From bank to bank th' immortal coursers flew,
High-bounding o'er the *Fosse*: the whirling car
Smokes through the ranks, o'ertakes the
flying war,

And thunders after *Hector*; *Hector* flies;
Patroclus shakes his lance; but fate denies.

v. 458.

Be-

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Between the space where silver *Simois* flows,
Where lay the fleets, and where the rampires
 rose.

All grim in dust and blood *Patroclus* stands,
And turns the slaughter on the conqu'ring
 bands.

Where'er he moves, the growing slaughters
 spread

In heaps on heaps, a monument of dead.

v. 480.—511.

Patroclus then engages and kills *Sarpedon*,
the son of *Jupiter*, and commander of the
Lycians. *Glaucus*, *Hector*, *Æneas*, and *Agenor*
contend for the body with *Patroclus*, and *Ajax*.

“ Fierce to the van of fight *Patroclus* came,
And, like an eagle darting at his game,
Sprung on the *Trojan* and the *Lycian* band.

v. 709.

—“ At length the *Greeks* obtain
The prize contested, and despoil the slain.
The radiant arms are by *Patroclus* borne,
Patroclus' ships the glorious spoils adorn.

v. 805.

Mean while *Patroclus* pours along the plains,
With foaming courfers, and with loosen'd reins.

v. 837.

Patroclus kills many, and even strikes the
battlements of *Troy*, from whence he is
 awed

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awed to retire by *Phæbus*, who inflames *Hector* to oppose the victorious Greek. The two chiefs approach; when *Patroclus* lights from his car, and hurls a stone at *Hector*, which kills his charioteer.

Then rushing sudden on the prostrate prize,
To spoil the carcase fierce *Patroclus* flies :
Swift as a lion terrible and bold.

v. 906.

At once bold *Hector*, leaping from his car,
Defends the body and provokes the war.
Stern *Hector* fastens on the warrior's head ;
And by the foot *Patroclus* drags the dead.

v. 920.

The Greeks gain the body :

Then rash *Patroclus* with new fury glows,
And breathing slaughter pours amid the foes.
Thrice on the press, like *Mars* himself he flew,
And thrice three heroes at each onset flew.
There ends thy glory ! there the fates untwine
The last, black remnant of so bright a line ;
Apollo dreadful stops thy middle way ;
Death calls, and *Heav'n* allows no longer day !

v. 944.

Apollo strikes *Patroclus* down, and stuns
him. He lies unarmed, and defenceless ;
when *Euphorbus* wounds him with his spear :
Thus,

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Thus, by an arm divine, and mortal spear,
Wounded at once, *Patroclus* yields to fear,
Retires for succour to his social train,
And flies the fate, which heav'n decreed, in
vain.

Stern *Hector*, as the bleeding chief he views,
Breaks through the ranks, and his retreat pur-
sues :

The lance arrests him with a mortal wound ;
He falls, earth thunders, and his arms resound.
With him all *Greece* was sunk.

v. 954.—991.

Hector upbraids the dying hero, who pre-
dicts his death by the hand of *Achilles*, and
expires: *Automedon* escapes with the horses
of *Achilles* ; but his armor falls a prey to
Hector. v. 1045.

The number of the *Grecian* ships, accord-
ing to *Homer* amounted to 1070 : but *Thucy-
dides* will have it to be 1200. The largest
of these vessels did not carry above 100, or
120 men ; some of them were manned with
50, and others with only 10 men : so that
supposing them one with another to have
brought 75 men, the *Grecian* army would
then have been about 80,000 men :^f or,
according to others 100,000 ; though *Plu-
tarch* computed them at 120,000. This
was not reckoned such a vast number to be
col-

^f *Du Pin*, I. 218, *Thucyd.* lib. I.

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collected throughout the whole body of *Greece*: but they wanted money and provisions more than men, having more than they could subsist: for their ships being small, and without decks, such as the pirates used, they could carry very little provisions with them.^g

On the adverse side, *Priam* was king of all the ancient realms of *Troy*, whose divisions we have already mentioned, as also the commanders of each, who were *HECTOR*, *ÆNEAS*, *Pandarus*, *Asius*, *Adrastis* and *Amphius*, all *Trojans*; besides the commanders of the auxiliar nations.

I. *PRIAM* is drawn by *Homer* as a tender father, a benevolent prince, a gentle friend, and a pious man. His piety renders him a favorite of *Jupiter*, which for some time delays the destruction of *Troy*; while his soft nature and indulgence for his children make him continue a war which ruins him. *Jupiter* tells *Juno*,

—Of all the num'rous towns that rise
Beneath the rolling sun, and starry skies,
Which gods have rais'd, or earth-born men
enjoy;
None stands so dear to *Jove* as sacred *Troy*. No

^g *Stanyan* I. 43. *Pope's Observations on the catalogue*, vol. I. p. 140.

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No mortals merit more distinguish'd grace
Than godlike *Priam*, or than *Priam's* race.
Still to our name their hecatombs expire,
And altars blaze with unextinguish'd fire.

Iliad, b. IV. v. 65. XXIV. 519.

II. *HECTOR* has the character of a true lover of his country, valiant in the highest degree, excellent in conduct, tender to his parents, affectionate to his wife, grateful to his friends, and pious to the gods. If *Hector* is not the chief hero of the *Iliad*, he is at least the most amiable. He stands in contrast to *Achilles*, an accomplished character of valor unruffled by rage and anger, and uniting his people by his prudence and example. The love of his country appears his principal passion, and the motive of all his actions. He has no other blemish than that he fights in an unjust cause; which *Homer* has yet been careful to tell us he would not do, if his opinion was followed: but since he cannot prevail, the affection which he bears to his parents and kindred, and his desire of defending them, incites him to do his utmost for their safety. He appears in every battle the life and soul of his party, and the constant bulwark against every enemy: he stands against the magnanimity of *Agamemnon*, the bravery of *Diomed*, the strength of *Ajax*, and the fury of *Achilles*. He tells *Polydamas*,

“ With-

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“Without a sign, his sword the brave man draws,
And asks no omen but his country's cause.”

Iliad, b. XII. v. 283.

When he exhorts the *Trojans* to attack the
Grecian fleet, he says,

“Indulgent *Jove*! how plain thy favors shine,
When happy nations bear the marks divine!
How easy then, to see the sinking state
Of realms accurst, deserted, reprobate!
Death is the worst; a fate which all must try;
And for our country 'tis a bliss to die:
The gallant man, though slain in fight he be,
Yet leaves his nation safe, his children free;
Entails a debt on all the grateful state;
His own brave friends shall glory in his fate;
His wife live honor'd, all his race succeed;
And late posterity enjoy the deed!

b. XV. v. 576.

The ancients were of opinion, that it
would be as advantageous for young soldiers
to read this lesson, concise as it is, as all
the volumes of *Tyrteus*, wherein he endea-
vours to raise the spirit of his countrymen.

When the *Trojans* are preparing for the
third battle, *Hector* appears like their gene-
ralissimo, surrounded by his bravest gene-
rals.

“ Near *Ilus*’ tomb in order rang’d around,
The *Trojan* lines possess’d the rising ground ;
There wise *Polydamas* and *Heſtor* ſtood ;
Æneas honor’d as a guardian god ;
Bold *Polybus*, *Agenor* the divine,
The brother warriors of *Antenor*’s line ;
With youthful *Acamas*, whoſe beauteous face,
And fair proportion, match’d th’ etherial race.
Great *Heſtor*, cover’d with his ſpacious ſhield,
Plies all the troops, and orders all the field.
As the red ſtar now ſhows his ſanguine fires
Through the dark clouds, and now in night
retires ; [man,
Thus through the ranks appear’d the godlike
Plung’d in the rear, or blazing in the van ;
While ſteamy ſparkles reſtleſs as he flies,
Flash from his arms as lightning from the ſkies.”
b. XI. v. 73.

— “ *He* *For*, with a bound [ground,
Springs from his chariot, on the trembling
In clanging arms : he grasps in either hand
A pointed lance, and speeds from band to band ;
Revives their ardor, turns their steps from flight,
And wakes a-new the dying flames of fight.”
v. 270.

“ As the bold hunter cheers his hounds to tear
The brindled lion, or the tusky bear,
With voice and hand provokes their doubting
heart,
And springs the foremost with his lifted dart :
So

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So godlike *Hector* prompts his troops to dare;
Nor prompts alone, but leads himself the war.
On the black body of the foes he pours,
As from the cloud's deep bosom, swell'd with
show'rs,

A sudden storm the purple ocean sweeps,
Drives the wild waves, and tosses all the deeps."
v. 378.

When *Hector* reproves *Paris*, the latter
answers,

— "Who like thee can boast a soul sedate,
So firmly proof to all the shocks of fate?"
b. III. v. 87.

And when *Helen* sees the dead body of
Hector, she says,

"Ah dearest friend! in whom the gods had
join'd
The mildest manners with the bravest mind;
Now twice ten years (unhappy years) are o'er
Since *Paris* brought me to the *Trojan* shore;
Yet was it ne'er my fate from thee to find
A deed ungentle, or a word unkind:
When others curs'd the auth'refs of their woe,
Thy pity check'd my sorrows in their flow:
If some proud brother ey'd me with disdain,
Or scornful sister with her sweeping train,
Thy gentle accents soften'd all my pain.

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For thee I mourn, and mourn myself in thee,
The wretched source of all this misery!

b. XXIV. v. 962.

Hector makes his first appearance at the head of a council of war in the porch of *Priam's* palace, from whence they issue through the city gates to oppose the *Greeks*:

“ The godlike *Hector*, high above the rest,
Shakes his huge spear, and nods his plummy
crest:

In throngs around his native bands repair,
And groves of lances glitter in the air.”

b. II. v. 988.

In the third book, by his intervention, a single combat is agreed upon between *Mene-laüs* and *Paris*; from which the latter is rescued by *Venus*. In the eleventh book we find *Hector* driving the *Greeks* before him:

“ Loud groans proclaim his progress through
the plain,

And deep *Scamander* swells with heaps of slain:
There fierce on foot, or from the chariot's height,
His sword deforms the beauteous ranks of fight.”

b. XI. v. 623.

At the attack upon the *Grecian* wall, the strength of *Hector* is fully displayed:

“ He

“ He, like a whirlwind, tofs’d the scatt’ring throng,

Mingled the troops, and drove the field along.
To godlike *Hector*, and his matchless might,
Was ow’d the glory of the destin’d fight.

A pond’rous stone bold *Hector* heav’d to throw,
Pointed above, and rough and gross below :
Not two strong men th’ enormous weight could
raise,

Such men as live in these degen’rate days.

Yet this, as easy as a swain could bear
The snowy fleece, he tofs’d, and shook in air.
Now rushing in, the furious chief appears,
Gloomy as night! and shakes two shining
spears :

A dreadful gleam from his bright armor came,
And from his eye-balls flash’d the living flame.
He moves a god resistless in his course. ”

b. XII. v. 200. 537—557.

“ On him the war is bent, the darts are shed,
And all their faulchions wave around his head ;
Repuls’d he stands, nor from his stand retires ;
But with repeated shouts his army fires.

b. XIII. v. 201.

— “ in the centre *Hector* fix’d remain’d,
Where first the gates were forc’d, and bulwarks
gain’d.

There join’d, the whole *Bæotian* strength re-
mains,

The proud *Ionians* with their swEEPing trains,

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Locrians and Phthians, and th' Epean force;
But join'd repel not *Hector's* fiery course."

v. 859.

Full in the blazing van great *Hector* shin'd,
Like *Mars* commission'd to confound mankind.
Before him flaming, his enormous shield,
Like the broad sun, illumin'd all the field :
His nodding helm emits a streamy ray ;
His piercing eyes through all the battle stray ;
And while beneath his targe he flash'd along,
Shot terrors round, that wither'd ev'n the strong.
Thus stalk'd he, dreadful ; death was in his
look ;

Whole nations fear'd.

b. XIII. v. 1010.

In the fourteenth book, *Homer* opposes *Hector* to *Neptune* ; and equalizes him in some degree to a god : but he is struck to the ground with a prodigious stone by *Ajax*, and carried off from the field of battle. v. 470—515. In the fifteenth book he is reanimated by *Phæbus*, who brings him back to the battle, marches before him with his *Ægis*, and turns the fortune of the fight :

" Impending *Phæbus* pours around them fear,
And *Troy* and *Hector* thunder in the rear.
Heaps fall on heaps: the slaughter *Hector*
leads."

b. XV. v. 370.

" On

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“ On rush’d bold *Hector*, gloomy as the night;
Forbids to plunder, animates the fight,
Points to the fleet: for, by the gods, who flies,
Who dares but linger, by this hand he dies.”

v. 394.

When *Phæbus* has demolished the *Grecian*
wall, and the *Trojans* are attempting to burn
the fleet,

“ At one proud bark, high-tow’ring o’er the
fleet,

Ajax the great, and god-like *Hector* meet :
For one bright prize the matchless chiefs con-
tend ;

Nor this the ships can fire, nor that defend :
One kept the shore, and one the vessel trod ;
That fix’d as fate, this acted by a god.”

v. 482.

As *Antilochus* kills *Melannippus*,

“ Observing *Hector* to the rescue flew ;
Bold as he was, *Antilochus* withdrew.”

v. 700.

Hector is then represented as an instrument
in the hand of *Jupiter*, to bring about those
designs the god had long projected : and as
his fatal hour now approaches, *Jove* is wil-
ling to recompense his hasty death with a
short-lived glory. Accordingly, this being
the

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the last scene of victory he is to appear in, the poet introduces him with all imaginable pomp, and adorns him with all the terror of a conqueror.

“ He raises *Hector* to the work design’d ;
Bids him with more than mortal fury glow,
And drives him, like a light’ning on the foe.
So *Mars*, when human crimes for vengeance
call,

Shakes his huge jav’lin, and whole armies fall.
Not with more rage a conflagration rolls,
Wraps the vast mountains, and involves the
poles.

He foams with wrath ; beneath his gloomy
brow

Like fiery meteors his red eye balls glow :
The radiant helmet on his temples burns,
Waves when he nods, and lightens as he turns :
For *Jove* his splendor round the chief had
thrown,

And cast the blaze of both the hosts on one.
Unhappy glories ! for his fate was near,
Due to stern *Pellás*, and *Pelides’* spear
Now all on fire for fame, his breast, his eyes
Burn at each foe, and single ev’ry prize :
Still at the closest ranks, the thickest fight,
He points his ardor, and exerts his might.

V. 723.

Hector attacks the *Grecians* in their camp,
and endeavours to burn their fleet. *Patro-*
clus

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clus comes to assist the *Greeks*, and is slain by *Hector*, who puts on the armor of *Achilles*, which *Patroclus* wore:

“ Now blazing in th’ immortal arms he stands,
The work and present of celestial hands;
By aged *Peleus* to *Achilles* giv’n,
As first to *Peleus* by the court of heav’n.

b. XVII. v. 220.

Jupiter expresses his sorrow at the approaching fate of this unfortunate prince:

“ Him, proud in triumph, glitt’ring from afar
The god whose thunder rends the troubled air,
Beheld with pity; as apart he sat,
And conscious look’d through all the scene of
fate.

He shook the sacred honors of his head;
Olympus trembled, and the godhead said:

Ah wretched man! unmindful of thy end!
A moment’s glory, and what fates attend?
In heav’nly panoply divinely bright
Thou stand’st, and armies tremble at thy sight,
As at *Achilles*’ self! beneath thy dart
Lies slain the great *Achilles*’ dearer part:
Thou from the mighty dead those arms hast
torn,

Which once the greatest of mankind had worn.
Yet live! I give thee one illustrious day,
A blaze of glory e’er thou fad’st away.

For

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For ah ! no more *Andromache* shall come,
With joyful tears to welcome *Hector* home ;
No more officious, with endearing charms,
From thy tir'd limbs unbrace *Pelides'* arms.

v. 225.

Hector kills *Schedius*, king of the *Phocians*,
and in exhorting the *Trojans* he says,

“ Honor, ye Gods ! or let me gain, or give ;
And live he glorious, whosoe'er shall live ! ”

b. XVIII. v. 357.

When he first opposes *Achilles*, he tells
his troops,

“ Nor from yon boaster shall your chief retire,
Not though his heart were steel, his hands were
fire ; [stand,
That fire, that steel, your *Hector* should with-
And brave that vengeful heart, that dreadful
hand.”

b. XX. v. 423.

When the *Trojans* retire within their walls,
Hector only stays to oppose *Achilles*. The
whole fate of *Greece* and *Troy* is to be decid-
ed by their swords : but *Achilles* is victorious,
and *Hector* is slain.

“ Great *Hector* singly stay'd ; chain'd down by
fate,
There fixt he stood before the *Scaean* gate ;
Still

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Still his bold arms determin'd to employ,
The Guardian still of long defended *Troy*."
B. XXII. v. 9.

" Resolv'd he stands, and with a fiery glance
Expects the hero's terrible advance.
So roll'd up in his den, the swelling snake
Beholds the traveller approach the brake ;
When fed with noxious herbs his turgid veins
Have gather'd half the poisons of the plains ;
He burns, he stiffens with collected ire,
And his red eye-balls glare with living fire."
V. 228.

Hector prefers death to an ignominious
life : he knows how to die with glory, but
not how to live with dishonor.

Beneath a turret, on his shield reclin'd,
He stood, and question'd thus his mighty
mind.

—" If I e'er return, return I must
Glorious, my country's terror laid in dust :
Or, if I perish, let her see me fall
In fight at least, and fighting for her wall.

V. 150.

Yet, reflecting on the injustice of the
war he maintained, his spirits are depressed
by heaven, he expects certain death, he
perceives himself abandoned by the gods,
and flies from *Achilles*, not as from a mortal
hero,

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hero, but from one whom he sees clad in impenetrable armor, seconded by *Minerva*, and one who had put to flight the inferior gods themselves.

“ Thus three times round the *Trojan* walls they fly,

The gazing gods lean forward from the sky :
To whom, while eager on the chace they look,
The fire of mortals and immortals spoke.

“ Unworthy fight ! the man, belov’d of heav’n,

Behold, inglorious round yon city driv’n !
My heart partakes the gen’rous *Hector*’s pain ;
Hector, whose zeal whole hecatombs has slain,
Whose grateful fumes the gods receiv’d with joy,

From *Ida*’s summits, and the tow’rs of *Troy*.
Now see him flying !”

v. 217.

A brave man’s soul is still capable of rousing itself, and acting honorably in the last struggles. Accordingly *Hector*, though delivered over to his destiny, abandoned by the gods, and certain of death, yet stops and attacks *Achilles*. When he loses his spear, he draws his sword : it was impossible he should conquer ; it was only in his power to fall gloriously : this he did ; and it was all that man could do.^h

“ High

^h *Pope’s translation.* v. VI. p. 22.

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“ High o’er the slain the great *Achilles* stands,
Begirt with heroes, and surrounding bands.

—Ye sons of *Greece*, in triumph bring
The corps of *Hector*, and your *Pæans* sing.
Be this the song, slow-moving tow’rd the shore,
“ *Hector* is dead, and *Iliou* is no more.”

V. 491.

III. *ÆNEAS* is represented as inferior to *Hector* in battle only, in all else equal, and in prudence superior. He was also skilled in whatever related to the gods, and conscious of what destiny had reserved for him after the taking of *Troy*. Incapable of fear, never discomposed, and particularly possessing himself in the article of danger. *Hector* is reported to have been called the hand, and *Æneas* the head of the *Trojans*: and the latter more advantaged their affairs by his caution, than the former by his fury. These two heroes were much of the same age, and the same stature: the air of *Æneas* had something in it less bold and forward; but at the same time more fixed and constant. *Homer* characterizes him as sensible and moral; valiant, and deliberate; pious to the gods, and tender to his friend.

“ Divine *Æneas* brings the *Dardan* race
Anchises’ son, by *Venus*’ stol’n embrace,
Born in the shades of *Ida*’s secret grove.”
Iliad, b. II. v. 992.

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K

In

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In the twentieth book he engages *Achilles*, and is protected by *Neptune*, who says to the gods,

“ And can ye see this righteous chief atone
With guiltless blood, for vices not his own ?
To all the gods his constant vows were paid.

“—Nor thus can *Jove* resign

The future father of the *Dardan* line.

—“ On great *Æneas* shall devolve the reign,
And sons succeeding sons the lasting line sustain.”

B. XX. v. 345—356.

The story of *Æneas* founding the *Roman* empire, gave *Virgil* the finest occasion imaginable of paying a compliment to *Augustus*, and his countrymen, who were fond of being thought the descendants of *Troy*.

The auxiliar nations, who assisted the *Trojans*, were I. the *PELASGI*, under *HIPPOTHOUS* and *PYLEUS*, whose capital was *Larissa*, near the place where *Cuma* was afterwards built. II. The *THRACIANS* by the side of the *Hellepont* opposite to *Troy*, under *ACAMAS* and *PYRONS*; and those of *Ciconia*, under *EUPHEMUS*. III. The *PÆONIANS*, under *PYRECHMES*. IV. The *PAPHLAGONIANS*, under *PILÆMENEUS*. V. The *HALIZONIANS*, under *ODIUS* and *EPISTROPHUS*. VI. The *MYSIANS*, under *CROMIS*, and *ENNOMUS*. VII. The *PHRYGIANS*

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GIANS of *Ascania*, under PHORCYS and ASCANIUS. VIII. The MÆONIANS, under MESTLES and ANTIPHUS. IX. The CARIANS, under NAUSTES and AMPHIMACUS. X. The LYCIANS, under SARPEDON and GLAUCUS.

SARPEDON was the most remarkable of all these auxiliaries, and was by birth superior to all the chiefs of either side, being the only son of *Jupiter* engaged in this war. His character is the most faultless and amiable in the whole *Iliad*. His qualities are no way unworthy his descent, since he every where appears equal in valor, prudence, and eloquence to the most admired heroes. He never reproaches the living, or insults the dead: but appears uniform through his conduct in the war, actuated with the same generous sentiments that engaged him in it, having no interest in the quarrel but to succor his allies in distress. This noble life is ended with a death as glorious; for in his last moments he has no other concern but for the honor of his friends, and the event of the day.

“ The forces last in fair array succeed,
Which blameless *Glaucus* and *Sarpedon* lead;
The warlike bands that distant *Lycia* yields,
Where gulphy *Xanthus* foams along the fields.

Iliad, b. II. v. 1067.

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When the *Trojans* attack the *Grecian* wall
in five different bodies,

“ Divine *Sarpedon* the last band obey’d,
Whom *Glaucus* and *Asteropæus* aid,
Next him, the bravest of their army’s head,
But he more brave than all the host he led.”

B. XII. v. 115.

“ Thus goldlike *Hector* and his troops contend
To force the ramparts, and the gates to rend;
Nor *Troy* could conquer, nor the *Greeks* would
yield,

Till great *Sarpedon* tow’r’d amid the field;
For mighty *Jove* inspir’d with martial flame
His matchless son, and urg’d him on to fame.
In arms he shines, conspicuous from afar,
And bears aloft his ample shield in air;
Within whose orb the thick bull-hides were
roll’d

Pond’rous with brass, and bound with ductile
gold:

And while two pointed jav’lins arm his hands,
Majestic moves along, and leads his *Lycian*
bands.”

v. 345.

He asks *Glaucus* why are they

“ Admir’d as heroes, and as gods obey’d?
Unless great acts superior merit prove,
And vindicate the bounteous pow’rs above.

”Tis

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'Tis ours, the dignity they give, to grace;
The first in valor as the first in place:
That when with wond'ring eyes our martial
bands

Behold our deeds transcending our commands,
Such, they may cry, deserve the sov'reign state,
Whom those that envy, dare not imitate!"

v. 378.

He performs many remarkable actions,
and becomes worthy to fall by the hand of
Patroclus. When the *Trojans* fly from that
hero, *Sarpedon* advances against him: they
dismount from their chariots:

"As when two vulturs on the mountains
height

Stoop with resounding pinions to the fight:
They cuff, they tear, they raise a screaming
cry:

The desert echoes, and the rocks reply:
The warriors thus oppos'd in arms, engage
With equal clamors, and with equal rage.

B. XVI. v. 522.

"Now met in arms the combatants appear;
Each heav'd the shield, and pois'd the lifted
spear.

From strong *Patroclus*' hand the jav'lin fled,
And pass'd the groin of valiant *Thrasymed*.

Two sounding darts the *Lycian* leader threw:
The first aloof with erring fury flew;

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The

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The next transpierc'd *Achilles'* mortal steed,
 The gen'rous *Pedafus*, of *Theban* breed.
 The tow'ring chiefs to fiercer fight advance;
 And first *Sarpedon* whirl'd his weighty lance,
 Which o'er the warrior's shoulder took its course,
 And spent in empty air its dying force.
 Not so *Patroclus'* never erring dart;
 Aim'd at his breast, it pierc'd the mortal

part
 Where the strong fibres bind the solid heart.
 Then as the mountain-oak, or poplar tall,
 Or pine, fit mast for some great admiral,
 Nods to the axe, till with a groaning sound
 It sinks, and spreads its honors on the ground:
 Thus fell the king; and laid on earth supine,
 Before his chariot stretch'd his form divine.

v. 564—596.

The dying speech of *Sarpedon* to *Glaucus* is made up of noble sentiments fully answering the character of this brave and generous prince, which he preserves in his last moments, by exhorting his friend to preserve his body and arms from the enemy. *Patroclus*, all this time, either out of humanity or surprize, omits to pull out the spear; which however he does not long forbear, but with it drawing forth his vitals, puts a period to this gallant life.

Then as a friend, and as a warrior, right;
 Defend my body, conquer in my right;
 That

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That, taught by great examples, all may try
Like thee to vanquish, or like me to die.

—He ceas'd ; the fates suppress'd his breath,
And his eyes darken'd with the shades of death.

Th' insulting victor with disdain bestrode
The prostrate prince, and on his bosom trod ;
Then drew the weapon from his panting heart,
The reeking fibres clinging to the dart ;
From the wide wound gush'd out a stream of
blood,

And the soul issu'd in a purple flood.

v. 605—625.

The wounded *Glaucus* then tells the *Trojan*
chiefs,

Low in the dust is great *Sarpedon* laid ;
Nor *Jove* vouchsaf'd his hapless offspring aid.

v. 641.

—See ! where in dust the great *Sarpedon* lies,
In action valiant, and in council wise ;

Who guarded right, and kept his people free.

—Stretch'd by *Patroclus*' arms on yonder plains,

Oh save from hostile rage his lov'd remains :

Ah let not *Greece* his conquer'd trophies boast,

Nor on his course revenge her heroes lost.

He spoke ; each tender in his grief partook ;

Troy, at the loss, through all her legions shook.

Transfix'd with deep regret, they view o'er-
thrown

At once his country's pillar, and their own.

v. 662.

— *Hector*

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Hector defends the body, which is seized by *Patroclus* and *Ajax*. *Jupiter* pours upon them an obscure night, to make the battle bloodier, and to honor the funeral of his son by a greater number of victims.

“ Now great *Sarpedon*, on the sandy shore,
His heav’nly form defac’d with dust and gore,
And stuck with darts by warring heroes shed,
Lies undistinguish’d from the vulgar dead.
His long disputed corse the chiefs inclose ;
On ev’ry side the busy combat glows.

v. 773.

At last, the *Greeks* get the body, and *Patroclus* sends off the arms of *Sarpedon* : but *Jupiter* sends *Phæbus* to embalm the remains of his son, and convey them to his native country, where, according to *Philostratus*, the *Lycians* shewed the body of *Sarpedon*, strewed over with aromatical spices, in such a graceful composure, that he seemed to be only asleep.

Apollo

—from the war the breathless hero bore,
Veil’d in a cloud, to silver *Simois*’ shore :
There bath’d his honorable wounds, and dress’d
His manly members in th’ immortal vest ;
And with perfumes of sweet ambrosial dews,
Restores his freshness, and his form renews,
Then

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Then sleep and death, two twins of winged race,
Of matchless swiftness, but of silent pace,
Receiv'd *Sarpedon*, at the gods command,
And in a moment reach'd the *Lycian* land :
The corse amidst his weeping friends they laid,
Where endless honors wait the sacred shade.ⁱ

v. 825.

Hector kills *Patroclus* in the same book ; and, in the twenty second, is himself slain by *Achilles*. This hero perishes in the sight of his father and mother ; of his friends, and countrymen ; universally beloved, and eternally admired. *Homer* has expatiated largely on the death of *Hector* : every word that *Priam*, *Hecuba*, *Helen*, and *Andromache* speak, on seeing his dead body dragged round the walls, shews us the importance of *Hector* : every word adds a weight to the concluding action of the *Iliad* ; and, at the same time, represents the sad effects of the anger of *Achilles*, which is the subject of this immortal poem. The story is completely finished with the death of *Hector* : but *Homer* added two other books to describe the funeral games ; *Greece* weeping for *Patroclus*, and *Hector* lamented by *Troy*. The poem could not proceed to the death of *Achilles* without breaking the action ; and, therefore, to satisfy our curiosity concerning the fate of this great man, the poet takes care to inform

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i *Pope's Preface to the Iliad*, p. vi.

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us that his life draws to a period, and as it were celebrates his funeral before his death.^k

If we look upon the *Iliad* with an eye to ancient learning, it may be observed, that however fabulous the other parts of this poem may be, according to the nature of *Epic* poetry; his account of the people, princes, and countries, is purely historical, founded on the real transactions of those times, and by far the most valuable piece of history and geography left us concerning the state of *Greece* in that early period. *Greece* was then divided into several dynasties, which *Homer* has enumerated under their respective princes; and his division was looked upon so exact, that we are told of many controversies concerning the boundaries of *Grecian* cities, which have been decided upon the authority of *Homer's* catalogue, and of which *Eustathius* has collected several instances. But if we consider the catalogue purely as poetical, it will not want its beauties in that light. We may observe first, what an air of probability is spread over the whole poem by the particularizing of every nation and people concerned in this war. Secondly, what an entertaining scene is presented to us, of so many countries drawn in their liveliest and most natural colors; while we wander along with the poet amidst a beautiful variety of towns, havens, forests, vineyards, groves, moun.

mountains, and rivers; and are perpetually amused with his observations on the different soils, products, situations, or prospects. Thirdly, what a noble review he passes before us of so mighty an army, drawn out in order troop by troop? Fourthly, the description of the differing arms and manner of fighting of the soldiers, and of the various attitudes which he has given to the commanders: of the leaders, the greatest part are either the immediate sons of gods, or the descendants of gods; and how great an idea must we have of a war, to the waging of which so many demi-gods and heroes are assembled? And lastly, the several artful compliments he paid by this means to his own country in general, and many of his contemporaries in particular, by a celebration of the genealogies, ancient seats, and dominions of the great men of his own time.¹ Nor is it a wonder, if *Homer* has ever been acknowledged the greatest of poets, who most excelled in that which is the very foundation of poetry, INVENTION! in a work which comprehends the vast and various extent of nature. That which *Aristotle* calls the *soul of poetry*, was first breathed into it by *Homer*; for the rest let us refer to Mr. *Pope's* learned preface to the *Iliad*, where he says, this poetical fire “ is discerned in *Virgil*, but discerned as through a glass; reflected from *Homer* more shining

¹ *Ibid.* vol. I. p. 136.

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shining than fierce, but every where equal and constant: in *Lucan* and *Statius*, it bursts out in sudden, short, and interrupted flashes: in *Milton*, it glows like a furnace kept up to an uncommon ardor by the force of art: in *Shakespear*, it strikes before we are aware, like an accidental fire from heaven: but in *Homer*, and in him only, it burns every where clearly, and every where irresistibly."—None have been able to enlarge the sphere of poetry beyond the limits he has set: every attempt of this nature has proved unsuccessful; and after all the various changes of times and religions, his gods continue to this day the gods of poetry." *Longinus* has given his opinion, that *Homer* principally excels in the sentiments. What would alone be sufficient to prove the grandeur and excellence of his sentiments in general, is, that they have so remarkable a purity with those of the scripture. It has been justly observed, that if *Virgil* has not so many thoughts that are low and vulgar, he has not so many that are sublime and noble; and that the *Roman* author seldom arises into any astonishing sentiments, where he is not fired by the *Iliad*. Yet nothing should be derogated from the character of *Virgil*. No author, or man, ever excelled all the world in more than one faculty; and, as *Homer* has done this in invention, *Virgil* has in judgment. Not that we are to think *Homer* wanted judgment, because *Virgil* had it in a more eminent degree; or that

Virgil

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Virgil wanted invention, because *Homer* possessed a larger share of it: each of these great authors had more of both than perhaps any man besides; and are only said to have less in comparison than with one another. When we read *Homer*, we ought to reflect that we are reading the most ancient author in the heathen world; and those who consider him in this light, will double their pleasure in the perusal of him: let them think they are growing familiar with nations and people that are now no more; that they are stepping almost three thousand years back into the remotest antiquity, and entertaining themselves with a clear and surprising vision of things no where else to be found; the only mirror of that true ancient world. *Homer* not only appears the inventor of poetry; but excels all the inventors of other arts in this, that he has swallowed up the honors of those who succeeded him: what he has done admitted no increase; it only left room for contraction or regulation.

All writers agree, whether poets or historians, that the *Greeks* employed the first eight or nine years in scouring the seas, pillaging the coasts, and reducing such cities and islands as assisted the *Trojans*. At last, the several small parties being joined in one body, and great store of provisions brought into the camp, the *Greeks* approached the

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city, with a design to exert their utmost efforts, and put an end to so tedious a war. The war lasted ten years; but it was not a decennial siege: however, in the beginning of the summer in which *Troy* was taken, the *Grecians* presented themselves in a body before the town. The besieged were easily drawn out, as they were little inferior to them either in numbers or commanders. The death of *Hector* was accompanied by that of *Memnon*,^h *Troilus*, and others: but was soon after revenged by *Paris*, who slew *Achilles* by some treacherous stratagem. The poets tell us, that *Achilles* fell in love with *Polyxena*, and proceeded to marriage; at which solemnity he was shot with a dart by *Paris*, who lay concealed behind an image in the temple: but the incendiary himself was afterwards slain by *Philoctetes*, and *Helen* given to his brother *Deiphobus*; though *Homer* restores her to *Menelaus*.

In the discourse between the ghosts of *Agamemnon* and *Achilles* in the infernal shades, the former says to the latter,

“Thrice happy thou! to press the martial plain
Midst heaps of heroes in thy quarrel slain:
In clouds of smoke, rais'd by the noble fray,
Great and terrific ev'n in death you lay.
—to the fleet we bore thy honour'd load,
And decent on the fun'ral pile bestow'd.

Around

^h See our vol. II. p. 44.

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Around thee stand the daughters of the deep,
Robe thee in heav'nly vests, and round thee
weep;

Round thee the *Muses*, with alternate strain,
In ever-consecrating verse, complain:
Each warlike grief the moving music hears,
And iron-hearted heroes melt in tears.
Till sev'nteen nights and sev'nteen days re-
turn'd,

All that was mortal or immortal mourn'd.
To flames we gave thee the succeeding day,
And fatted sheep, and fable oxen slay;
With oils and honey blaze th' augmented fires,
And like a god adorn'd, thy earthly part ex-
pires.

Unnumber'd warriors round the burning pyle,
Urge the fleet courser's, or the racer's toil;
Thick clouds of dust o'er all the circle rise,
And the mix'd clamor thunders in the skies.

Soon as absorpt in all-embracing flame,
Sunk what was mortal of thy mighty name,
We then collect thy snowy bones, and place
With wines and unguents in a golden vase:
There we thy relics, great *Achilles*! blend
With dear *Patroclus*, thy departed friend:
In the same urn a sep'rate space contains
Thy next belov'd, *Antilochus*' remains.

Now all the sons of warlike Greece surround
Thy destin'd tomb, and cast a mighty mound:
High on the shore the growing hill we raise,
That wide th' extended *Hellepont* surveys;

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Where all, from age to age, who pass the coast,
May point *Achilles'* tomb, and hail the mighty
ghost.

Odyssey, b. XXIV. v. 51—120.

Iliad, b. XXIII. v. 317.

It is impossible not to be struck with the noble fictions of *Homer* in honor of *Achilles*. A whole army is in tears; the *Muses* celebrate his glory; a goddess and her nymphs ennoble it with their presence and lamentations. At the funerals of other heroes, women and captives are the mourners; here the *Muses* personally appear. Heaven and earth, men and gods, interest themselves in the obsequies of so great an hero!

The *Trojans*, though they had lost their chief supports, still placed a great confidence in their *Palladium*. They had been told the city would never be taken, so long as that image of *Minerva* was in it: they had the same superstitious opinion of it, that the *Romans* afterwards had of their *Ancile* in the time of *Numa Pompilius*, which, like that, was pretended to have dropt from the gods as a pledge of their favor. The *Greeks* succeeded at length, and *Troy* was taken by night. Some writers say, that *Aeneas* and *Antenor* concluded a separate peace with the *Greeks*, and betrayed the city into their hands. The poets say it was taken by the contrivance of a *wooden horse*; which fable some think

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think to have its birth from the *Greeks* entering the city by the *Scaean* gate, over which was the picture or statue of a horse. Perhaps, they entered the town through a breach made in the wall by some wooden engine, called a horse, in the nature of that which the *Romans* made use of to batter the walls, and from its shape called a *ram*. *Pliny* fixes the time of the invention of the *Roman ram* to the *Trojan* war; and says it gave occasion to the *wooden-horse*. This looks the more probable, because it was the constant practice of those times to wrap up the original of every invention in fable: the reason of which might be, that the *Grecians* generally brought their knowledge out of the east; and it passed more easily for their own, when it was thus disguised. But whatever image it bore, *Pausanias* plainly says, it was a sort of battering engine erected by one *Epeus*, and that a pattern of it stood in the castle of *Athens*. This they employed against the walls, and made a breach sufficient to enter the city, which was taken, plundered, and burnt. *Priam*, with great part of his family, and the inhabitants in general, were barbarously murdered, without respect to age, quality, or the places where they had taken sanctuary. *Antenor* and *Aeneas* were excepted out of this general massacre; which seems to confirm

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their having corresponded with the enemy, to let the town be surprized.ⁱ

A.M. Thus ended the kingdom of *Troy*.
2820. when *Abdon* was governor of *Israel*; after having stood from *Teucer* to *Priam*, in a regular succession, 296 years, 408 years before the olympiads, and 1184 before Christ. *Plutarch* says, that the city of *Troy* was the first time taken by *Hercules*, for the horses promised him to be given by *Laomedon*; the second time by *Agamemnon*, by means of the celebrated great wooden horse; and the third time by *Charidemus*, by occasion of a horse falling down at the gate, which hindered the *Trojans*, so as they could not shut them soon enough.^k

The *Greeks* divided the spoil, and put to sea, to return to their respective homes: but met with many adventures in which many of them perished. The adventures of *Ulysses* are related by *Homer* in a fabulous manner: but the adventures of the other *Greeks* are less known; though it appears upon the whole, that this war proved no less fatal to the conquerors, than to the conquered. *Menestheus* died at *Melos*: and *Ajax Oileus* was lost. Some were drove into foreign countries; and others, who got safe home, were obliged to put to sea again, and seek for new territories.

Ag-

ⁱ *Stanyan*, I. p. 54.

^k *Plutarch's lives*, edit. 1749. vol. V. p. 126.

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Agamemnon and *Menelaus* fell out, when they were returning home: but *Agamemnon* arrived safe at *Mycenæ*, where he was murdered by his wife *Clytemnestra*. His son *Orestes* revenged his death by the murder of his mother, of *Ægysthus* her gallant, and of *Helen* their daughter; for which murder he was tried and acquitted by the *Areopagus*.

The *Trojan* generals seeing their kingdom ruined, also took their measures, and settled in several distant regions. *Æneas* and *Antenor* are said to have established themselves in *Italy*. The *Phrygians* and *Lycians*, borderers on *Troas*, seized that country, and planted themselves there. This is that part of the *Trojan* war, which seems best adjusted to the rules of historial truth.¹

It is said in the life of *Alexander the Great*, that when he visited the monuments of the heroes of *Troy*, he placed a crown upon the tomb of *Achilles*; and his friend *Hephæstion* placed another on that of *Patroclus*, as an intimation of his being to *Alexander* what the other was to *Achilles*. On which occasion the saying of *Alexander* is recorded, that “*Achilles* was happy indeed, for having had such a friend to love him living, and such a poet to celebrate him dead.”^m *Plutarch*

¹ *Du Pin*, I. p. 220. *Pope's Homer's Iliad*, vol. VI. p. 193. *Virgil Æneiad*, l. III. *Ovid Metam.* l. XV. *Howel*, p. 89.

^m *Pope's Iliad*, v. IV. p. 203.

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tarch tells us, that when this prince passed the *Hellepont*, he sacrificed to *Minerva*, and honoured the memory of the heroes who were buried at *Troy*, with solemn funeral libations, especially *Achilles*, whose monument he anointed, and with his friends, as the ancient custom was, ran naked about his sepulchre, and crowned it with garlands. While *Alexander* was viewing the rest of the antiquities and curiosities of the place, being told he might see the harp of *Paris*, if he pleased, he said, "he thought it not worth looking on, but he should be glad to see that of *Achilles*, with which he had celebrated the glory and renowned actions of so many brave men."ⁿ

The tomb of *Achilles* was erected on the promontory of *Sigeum*, and was to be seen 847 years after his death; for so long it was between the destruction of *Troy*, and the reign of *Alexander*, who was descended from *Achilles*. North of this promontory is that of *Rhæteum*, celebrated for the sepulchre of *Ajax*, and his statue, which *Anthony* transported into *Egypt*; but it was restored to the *Rhætensi* by *Augustus*. "Pausanias reports from the mouths of the *Æolians*, who repeopled and reedified *Ilium*, how that the armor of *Achilles*, the cause of *Ajax's* madness and self-slaughter, was, after the shipwreck of

▷ *Plutarch's lives*, vol. VI. p. 19. *Sandys*, p. 15.

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of *Ulysses*, thrown up by the sea upon the basis of his monument." Between these capes lies a spacious valley, and near *Sigeum* was the station for the *Grecian* navy: but nearer *Rhæteum* the river *Simois*, now called *Simores*, discharges itself into the *Hellepont*. This river, the *Scamander*, *Granicus*, and *Æsopus*, draw their birth from the top of *Ida*, the highest mountain of *Phrygia*; lying eastward from hence, and resembled to a worm called *Scolopendra*, because it had many feet. There are two vallies that stretch to each other, and join in an ample plain, "the theatre of those renowned contentions, where stood the ancient *Ilium*, if not fortunate, not inglorious nor unrevenge'd:

Old *Troy* by *Greeks* twice sack'd: twice new
Greece ru'd

Her conquering ancestors. First when subdu'd
By *Rome's* bold *Trojan* progeny; and now
When forc'd through *Turkish* insolence to bow."

The *Simois* and *Scamander* still glide through these vallies, and unite their streams near the sea, where they make some lakes and marshes. These rivers, though now poor in streams, are not yet so contemptible as made by *Bellonius*, who perhaps mistook others for them, as by all likelihood he hath done the site of ancient *Troy*: for the ruins that are now so perspicuous, and by him
relat-

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related, stand four miles south-west from that place described by the poets, and determined of by the geographers; seated on a hanging hill, and too near the naval station to afford a field for such dispersed encounters, such long pursuits, interception of scouts, and executed stratagems, especially when the *Trojans* had pitched nearer the navy, as is declared to have happened between the city and the sea. These reliques sufficiently shew the greatness of the city, and not a little its excellency. The walls consisting of great square stone, hard, black, and spongy, yet standing in many places, supported on the inside with pillars about two yards distant from each other, and garnished once with many turrets now in ruins; containing a confusion of old buildings, with ample cisterns to receive rain, being seated on a sandy soil, and quite destitute of fountains. Half a mile off, and west of these rivers, opposing *Tenedos*, are the hot-baths, formerly adorned and surrounded with a magnificent building. This remainder of so noble a city was once a small village of the *Ilians*, who after the destruction of that famous *Ilium*, often shifted the seat of the new, and at last fixed it here. It contained only one contemptible temple, dedicated to *Minerva*, when *Alexander* came there, who offered up his shield, enriched the temple with gifts, and

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vatio

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and honoured the town with his name; exempting it from tribute, and determining upon his return to erect in it a sumptuous temple, to institute sacred games, and to make it a great city. But *Alexander* dying, *Lyfimachus* took upon him that care; who surrounded it with a wall containing forty furlongs in circuit, yet suffered it to retain the name of *Alexandria*. It afterwards became a colony, and university of the *Romans*, of no mean reputation. When *Fimbria* the questor slew the consul *Valerius Flaccus* in *Bithynia*, and put himself at the head of the *Roman* army, the citizens of this place refused to admit him within their walls. He therefore besieged the city, and took it; boasting that in eleven days he had done that which *Agamemnon*, with 500 ships, and the whole *Greek* nation, could hardly accomplish in ten years. To whom an *Ilian* answered, that they wanted an *Hector* to defend them. Afterwards *Julius Cæsar*, emulous of *Alexander's* attempts, and descended from *Iulius* of *Trojan* race, restored them to their liberty, and enlarged their territories.°

Julius Cæsar, according to *Suetonius*, had formed a design of transporting the seat of empire to *Troy*, or *Alexandria*, after having exhausted *Italy* of its treasures and inhabitants.

° *Sandys*, p. 22. *Heylin*, p. 652. *Pococke's Observations on Asia Minor*, p. 106.

tants. This was strongly reported before the dictator was assassinated; and as *Augustus* seemed willing to enter into all the schemes of his predecessor, and as *Troy* was usually esteemed the seat of the *Julian* family, the *Romans* were apprehensive that he had resolved to carry this project into execution. It is certain, that both *Julius Cæsar* and *Augustus*, on many occasions, shewed a very remarkable inclination in favor of *Troy*. The first ordered it to be rebuilt; the second settled a colony there; and they both granted it considerable privileges. It was suspected that *Augustus* intended to make *Troy* the seat of his empire; on which occasion *Horace* wrote the most spirited ode in all his works, boldly attempting to dissuade *Augustus* from his design, by representing *Juno*, in a full assembly of the gods, threatening the *Romans* with her resentment, if they should dare to build the walls of a city, that had been always an object of her displeasure and revenge. It is the admired third ode of his third book, which begins "*Justum ac tenacem*," where the first words open the ode with a magnificent character of justice and constancy of resolution, directly tending, though in a distant manner, to dissuade *Augustus* from his intended purpose. The two principal motives which made the *Romans* apprehensive, that *Augustus* intended to make *Troy* the capital of the world, were his piety
and

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and the confidence of his power. He was descended from the *Trojans* by *Æneas*; and the natural tendency for his ancestors, joined to the flattering idea of such an ancient origin, seemed to call him to *Troy*. The poet makes *Juno* say,

“ *Troy*, hated *Troy*, an umpire, lewd, unjust,
And a proud foreign dame have sunk thee to
the dust.

The gaudy guest, of impious fame,
No more enjoys th’ adult’rous dame;
Hector no more his faithless brothers leads
To break the *Grecian* force. —

While loud a length of ocean roars
From *Rome* to *Troy*’s detested shores,
Unenvied let th’ illustrious exiles reign,
Where fate directs their course, and spreads
their wide domain.

On *Priam*’s and th’ adulter’s urn,
While herds the dust insulting spurn,
Let the proud capitol in glory stand,
And *Rome*, to vanquish’d *Medes*, give forth her
stern command.

Thus let the warlike *Romans* reign,
So *Juno* and the *Fates* ordain:
But on these terms alone, no more to dare
Through piety or pride their parent *Troy* repair.”

Francis’s Horace, vol. I. p. 239—247.

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However, the seat of the *Roman* empire was afterwards transferred to the neighborhood of *Troy*. *Byza* built *Byzantium*, which was enlarged by *Pausanias*, king of *Sparta*, and from that time became a principal city among the *Greeks*. It was taken by the emperor *Severus*, after a three years siege; and was made the sovereign of the rest by the emperor *Constantine*, who called it *Constantinople*, and endowed it with all the privileges of *Rome*.^P

The *Heraclidae*. The return of the *Heraclidae* happened eighty years after the destruction of *Troy*, when they expelled *Tisamenus* the son of *Orestes*, and reigned over *Argos* and *Mycæne*. *Argos* fell by lot to *Temenus*; *Philonomus* got possession of *Sparta*; and *Messenia* was ceded to *Cresphontes*. They put *Oxylus* in possession of *Elis*; from whom descended *Iphitus*, who instituted the *Olympic* games: and they reserved *Corinth* for *Aletes*, one of their kinsmen, who was succeeded by his posterity for above 300 years. Thus the *Heraclidae* were seated in all parts of the peninsula, except *Arcadia*, and continued their sovereignty in most places till the conquest of the *Macedonians*. An end was thereby put to the flourishing state of the *Pelopidae*, after they had swayed the affairs of *Argos* and *Mycæne*, about 160 years. Upon the death

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death of *Cisus*, the *Argives* took occasion to deprive his successors of all marks of regal authority, and converted it into a democracy, after it had continued together with that of *Mycenæ* about 800 years, from the beginning of *Inachus*: but the *Argive* democracy was constantly opposed by the *Spartan* oligarchy.^a

LACEDÆMON, OR SPARTA.

It is supposed, that *Lelex*, the first king of *Laconia*, began his reign about 1516 years before the *Christian* æra. He was succeeded by his son *Myles*, whose son *Eurotas* built the city, which he called *Sparta*, after the name of his daughter *Sparte*, who married *Lacedæmon*. As the city, in compliment to his wife, had been called by her name, so the country about it went by his own: but though, in strict propriety of speech, this difference was made between *Lacedæmon* and *Sparta*, the distinction fell in process of time, and both appellations, to express the city and country, were promiscuously used. *Tyndarus* was the fifth in descent from *Lacedæmon*, and married *Leda*, on whom *Jupiter* was said to have begot *Castor* and *Pollux*, who were deified after their death, and gave name to the constellation of *Gemini*.

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^a *Stranyan*, I. p. 61.

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Tyndarus had also two famous daughters, *Clytemnestra* married to *Agamemnon*, and *Helen* to his brother *Menelaus*, who succeeded *Tyndarus* in right of his wife. In his return from *Troy*, he lost part of his ships in a storm, and was himself driven with *Helen* into *Egypt*, where some say he wandered seven years before his return to *Sparta*. As to his *Egyptian* voyage, *Herodotus* is positive, that he went thither to fetch his wife, whom he makes to have been detained there during the whole war.^r

Menelaus had by *Helen* a daughter named *Hermione*, whom he married to *Orestes* the son of *Agamemnon*: but he took her from him, and gave her to *Pyrrhus* the son of *Achilles*, who was killed by *Orestes*, and his son *Tisamenus* was expelled by the *Heraclidae*.

This change put an end to the first state of *Lacedæmon*, which had existed 400 years, wherein nothing happened very remarkable; neither have we sufficient authority to assign the duration of each reign: insomuch that some chronologers pass by this whole succession, and begin their accounts from the succession of the *Heraclidae*. But it fares with states as it does with men; the actions of their infancy are generally too trifling to be recorded; and the memory of the first
kings

^r *Homer's Odyssey*, b. III. v. 351—386. b. IV. v. 473.
See our vol. II. p. 194—198. *Herodotus*, lib. II.

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kings is so easily eclipsed by the fame of their successors, that we can expect little more than their names, and for the same reasons they are not always handed down faithful to posterity.

The government which had hitherto been monarchical, must now pass under the name of a *Dyarchy*; which change seems to have been accidental; or rather, out of an accident, improved into a design of settling two kings at the same time upon the throne. On the death of *Aristodemus*, one of the *Heracidae*, *Lacedæmon* was allotted to his two sons *Eurysthenes* and *Procles*; but with some degree of preference in point of honor to the family of *Eurysthenes*. The brothers looked upon each other as rivals in empire: but it is not so much a wonder as this should breed a secret distaste and enmity between them, as that it should be propagated down to their latest posterity; and yet never break out for above 800 years, so as to dissolve the constitution. From this time the sceptre always continued jointly in the hands of the descendants of these two families. *Lycurgus* instituted that body of laws for the *Spartan* state, which rendered both the legislator and republic so famous in history; and the government continued under a bipartite succession of thirty princes of the line of *Eurysthenes*, and twenty-

A.M. 2900.

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seven of that of *Procles*, ending in both about the same time.

Eurysthenes was succeeded by his son *Agis*, from whom all the descendants of that line were surnamed *Agidæ*; and the other took the name of *Eurytianidæ*, from *Eurytion* the grandson of *Procles*. To their time we may refer the original of slavery in *Sparta*, when the inhabitants of *Helos* were deprived of their privileges, and condemned both them and their posterity to perpetual slavery. To make them yet a more standing mark of infamy, all other slaves to the state went by the common name of *Helotæ*; as the word *slave* is used in most countries, and derived from the *Sclavi* upon the like occasion.

Sous endeavoring to make himself as formidable abroad, as *Agis* was at home, reduced great part of *Arcadia*. *Plutarch* has a remarkable passage of him, that being besieged by the *Cliterians*, and greatly pressed for want of water, agreed to deliver up all his conquests to them, upon condition that he and all his men should drink of a spring near his camp. To evade the force of this contract, he offered the kingdom to any one of his soldiers who would forbear drinking: but they having all rejected the proposal, he came last himself to the water; and having only sprinkled his face, without swallowing a drop, marched off in the face of

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the enemy, and refused to restore his conquests.³

Some seeds of discord between the *Lacedæmonians* and *Argives* began to appear, which were stifled by the prudence of the kings. The *Cynosureans*, who were a colony of *Argives*, and settled in the neighborhood of that kingdom by *Cynosurus* the son of *Perseus*, were complained against by the *Argives* for not only suffering a parcel of *Banditti* to ravage their frontiers, but also for doing the same themselves, and sometimes leading their plundering troops as far as their metropolis. On this account, the *Lacedæmonians* banished all the *Cynosureans* that were able to bear arms out of their territories; and by that severity, not only prevented all such ravages for some time, but restored a good understanding between the *Argives* and them.

Eunomus enjoyed a long reign; but was at length stabbed, as he was endeavouring to quell a riot, in which the parties were come to blows, and left two sons behind him, *Polycleates* by a former, and *Lycurgus* by a second wife. The former of which succeeded him, accompanied by *Archelaus* of the *Euristhenidæ*; and dying without issue, the right of succession rested in his brother *Lycurgus*, who accordingly took the administration upon him. But the queen, his sister-

³ *Plutarch, in Lycurg.*

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ter-in-law, proving with child, and having made an overture to him, that she would destroy the birth upon condition he would marry her, he wisely smothered his resentment of so unnatural a proposal, expressed abundance of joy and thanks; but desired of her not to practise upon herself to the endangering her health, for that as soon as the child was born, he would take care to remove it out of the way. Accordingly she was delivered of a boy, which was brought to him as he was at supper with the magistrates, to whom he presented him as their king; and, to testify his own and the peoples joy, gave him the name of *Charilaus*, or *Charillus*. But finding afterwards, that his unexampled generosity could not screen him either from the resentment of the slighted queen, or from the malicious insinuations of her creatures, he chose to divert the impending storm by a voluntary banishment, and set out for *Crete* about eight months after the death of his nephew, during which time he modelled the new form of commonwealth into which he afterwards framed that government.

Lycurgus took a strict survey of the constitution of *Crete*, and made an extract of its best laws, with a design to introduce them to *Sparta*. To this end, he contracted an intimacy there with *Thales*, not the philosopher, but a famous poet and law-giver, and prevailed

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vailed with him to go to *Sparta*, to prepare the people for that great change, which he afterwards effected.

CORINTH.

This kingdom was founded A.M. 2500. by *Sisyphus*, whom the poets have condemned to the endless labor of rolling a great stone up a hill, for having discovered one of *Jupiter's* intrigues.

When *Homer* describes the descent of *Ulysses* into hell, he makes him say,

*" I turn'd my eye, and as I turn'd survey'd
A mournful vision ! the Sisyphian shade :
With many a weary step, and many a groan,
Up the high hill he heaves a huge round stone ;
The huge round stone, resulting with a bound,
Thunders impetuous down, and smooaks along the
ground :*

*Again the restless orb his toil renews,
Dust mounts in clouds, and sweat descends in dew."*

Odyssey, b. XI. v. 733.

But the descendants of *Sisyphus* were dispossessed of the throne by the *Heracleidae*, about 110 years after the siege of *Troy*. The regal power after this, came to the descendants of *Bacchis*, under whom the monarchy was changed into an aristocracy, that is, the reins of the government were in the hands

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hands of the elders, or 200 of the *Bacchidæ*, who annually chose from among themselves a chief magistrate, whom they called *Prytanis*. At last *Cypselus* gained the people, and usurped the supreme authority, which he transmitted to his son *Periander*; who was ranked among the *Grecian* sages, on account of the love he bore to learning, and the protection and encouragement he gave to learned men.

It was under the *Bacchidæ* that *Corinth* began to exert its power by sea, and planted its two famous colonies of *Syracuse* and *Corcyra*; the first under the conduct of *Archias*, and the latter of *Chersicrates*, both of the posterity of *Hercules*. *Syracuse*, from its soil, havens, and other conveniences, soon grew to be not only the metropolis of *Sicily*, but as large and beautiful as any city in *Greece*: and *Corcyra* having the same advantages by sea, became so considerable, as to found two other cities in *Illyricum*, *Epidamnus* and *Apollonia*. These colonies were at first subject to *Corinth* their metropolis, and were governed much in the same manner: but as they increased in power, they renounced their obedience, and thereby gave occasion to such commotions, as will furnish out a considerable part of the *Grecian* story.

Periander sent to *Thrasyculus* the tyrant of *Miletus*, for his advice about the management of the state. *Thrasyculus* took the mes-

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messenger out into a corn-field; and having struck off all the ears that were shot up above the rest, sent him back without any answer. *Periander* soon took the hint, by taking off the most eminent of the citizens, which secured him in the kingdom, but with the character of a savage and inflexible tyrant. There are other gross enormities recorded of him: as his committing incest with his mother; and killing his wife big with child, and lying with her when dead: by which acts he knew he had forfeited the good-will of his subjects, and therefore would not trust himself without a constant guard of 300 men.

It is somewhat extraordinary, that the *Greeks* should give the title of wise-man to one so foolish as *Periander*: but they were probably dazzled by the uncommon lustre of his maxims, without regarding his disorderly way of life. He always spoke like one that was truly wise; yet lived like one that was mad. He once made a vow, that if he gained the prize in the *Olympic* games, he would cause a golden statue to be erected in honor of *Jupiter*: accordingly he was victorious in the next games that were celebrated; but not having money to make good his promise, he took away all the ornaments of the ladies, who were adorned magnificently, in order to assist at a certain festival, and by this means got enough to perform his

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his vow. He banished his son *Lycophraon*, for fear he should revenge the death of his mother: however, being grown old and infirm, he sent for him again, to settle him in the tyranny: but the *Corcyraeans* killed the young prince; which occasioned the death of his father, after he had lived 80 years, and reigned 40.

Periander said, that princes could have no securer guard than the affection of their subjects: that pleasures are transient, but glory is eternal: that we must be moderate in prosperity, and prudent in adversity: that we should never reveal any secret; nor consider whether our friends are in good or ill circumstances, and have always the same regard to them in both conditions.^t

The state suffered such convulsions under his tyranny, that though upon his death the crown devolved to *Psammetichus* the son of *Gordias*, his brother or kinsman, the people took occasion to lay him aside, and formed themselves into a settled commonwealth, with a greater share of liberty than they enjoyed under the *Bacchidae*; it being now a mixed government between an oligarchy and democracy.

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^t *Lives of the ancient philosophers* p. 57.

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It is certain the *Corinthians* expressed a particular aversion to monarchy, by engaging in several wars, rather as the common asserters of liberty, than out of any ambitious designs; though they might with the same ease have enlarged their own territories, as defended others. They had such temptations to give law to their neighbors as no state in *Greece* had beside themselves, from the convenience of their shipping, and their situation in the isthmus, whereby they commanded both the *Ionian* and *Aegean seas*, and were the only pass of communication between *Peloponnesus* and the continent; from whence the *Acrocorinthus*, or castle, was termed the *Eye*, and the city the *fetter*, of *Greece*: and it was upon these accounts, that the *Romans* allowed *Corinth* to be one of the three cities that were capable of bearing the weight of a great empire. But the genius of the *Corinthians* leading them to improve these advantages more to navigation and commerce than to martial exploits, they became in time exceeding opulent; so that the little influence they had over the other states, was rather owing to their wealth, than to their valor.

As their opulence daily increased not only by their commerce, but by the great number of strangers that flocked thither from *Europe* and *Asia*, their city became one of the finest in all *Greece*; being adorned

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with sumptuous buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices, all of them enriched with a beautiful kind of columns, capitals, and bases, from which the *Corinthian* order took its name.

THEBES.

Year of the
world 2549.
Before Christ
1455.

Cadmus came by sea from the coast of *Phœnicia*, and seized upon that part of the country which was afterwards called *Bœotia*. He built there the city of *Thebes*, or at least a citadel; which from his own name he called *Cadmea*, and fixed the seat of his power and dominion there. He is generally reputed the son of *Agenor*, brother of *Belus*, the father of *Danaus*: so that from his family, and several other circumstances, it might be inferred he was originally an *Egyptian*. To him are ascribed sixteen letters of the *Greek* alphabet; and that he brought them with him appears from their order, names, and character; all which bear a near resemblance to the old *Phœnician* or *Hebrew* letters.ⁿ So that he was not properly the inventor, as he is called; but only formed them from his own language, as it is probable the *Phœnicians* had

ⁿ *Rowe's Lucan's Phœnicia* vol. 1. p. 136.

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had before formed theirs from the *Egyptian*. *Cadmus* being thus settled, whether he afterwards subdued the *Illyrians*, and reigned there; or whether he died at *Thebes*, is uncertain; but he left the kingdom to his son *Polydorus*, in whose reign, his favorite nephew *Pentheus*, the son of *Echion* by *Agave*, was torn in pieces by his mother and sisters, for profaning the rites of *Bacchus*. *Polydorus* committed the care of his son *Labdacus* to *Nycteus*; and *Laius*, succeeded *Labdacus* in the throne. He married *Jocasta*, by whom he had the unfortunate *Oedipus*, whose story we have already related, in our account of the *Theban* war.^w

Xanthus was killed by *Melanthus*, which put an end to the *Theban* monarchy. This kingdom as it was the last erected, so it was of the shortest continuance: and though we cannot assign the length of each reign, it is certain, that in the whole it did not stand above 300 years from *Cadmus* to *Xanthus*, upon whose death it became a commonwealth. It does not appear under what form it was first settled; yet we are assured it was in the nature of a democracy in its most flourishing age, when *Thebes* became one of the leading states, and in her turn put in for the sovereignty of *Greece*.

^w See this vol. p. 32.

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ATHENS.

Year of the
world 2448.
Before Christ
1556.

Cecrops, a native of *Egypt*, was the founder of this kingdom; and having settled in *Attica*, he divided all the country subject to him into twelve districts. He also established the *Areopagus*; which august tribunal, in the reign of his successor *Cranus*, adjudged the famous difference between *Neptune* and *Mars*. In his time happened *Deucalion's* flood; for the deluge of *Ogyges* in *Attica* was much more ancient, being 1020 years before the first olympiad, and consequently in the year of the world 2208.

Cecrops first introduced a form of religion, and prescribed to the people both the objects and modes of worship, erecting altars and statues in honor of the gods, particularly of *Jupiter* and *Minerva*; from the latter of which, called *Athene*, the city took its name; and who was always thought to preside more immediately over *Athens*, than any other part of *Greece*. His next care was of the civil government among his subjects, whom he divided into four tribes, called *Cecropis*, *Autocthon*, *Actæa*, and *Paralia*, the whole number of which amounted to 20,000 persons. He is also reputed the author of several good laws and constitutions;

tions, particularly concerning marriage; whereas before promiscuous love was allowed. *Amphictyon*, the third king, procured a confederacy between twelve nations, which assembled twice a year at *Thermopylæ*, to offer their common sacrifices, and consult together upon their affairs in general, as also upon the affairs of each nation in particular; and this convention was called *the assembly of the AMPHICTYONS*.

The *Areopagus* took its name from the place in which it was used to be assembled, being an hill near the citadel called *Arious Pagos*, or *Mars's hill*. It was one of their most famous courts of judicature; and was constituted of men of the highest stations in the common-wealth, as remarkable for their virtue and integrity, as their riches and quality. For this reason it was stiled *The most sacred and venerable tribunal*; and their justice was so eminently known throughout all *Greece*, that foreign states, when any difference happened among them, would often appeal to the areopagites, and abide by their determination. This court is recorded as the first that sat upon life and death; and the trial of wilful murder seems to have been the original design of its institution: though in latter ages all incendiaries, assassins, conspirators, and deserters of their country, and most capital causes in general, came under its cognizance.

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zance. The opinion the state had of the gravity and sanctity of its members gained them an unlimited power, insomuch that the inspection and custody of the laws, the management of the public funds, and education of youth was committed to them. Their power extended to persons of all ages and sexes, to punish the idle and profligate, and reward the sober and industrious as they saw fit. Besides this, matters of religion, blasphemy against the gods, contempt of the holy mysteries, and all sorts of impiety; as also the consecration of new gods, erection of temples and altars, and introduction of new ceremonies into divine worship, were referred to the judgment of this court. Such was the chief business of this senate; for they seldom intermeddled with the management of other public affairs, but in cases of great and imminent danger, when the common-wealth had recourse to them as the last and surest refuge. *Solon* was the first who thought it convenient that none should be honored with that dignity, except such as had passed through the office of Archon. Nothing was so august as that senate; nothing was regarded or attended to here, but truth only: and that no external objects might divert the attention of the judges, their tribunal was always held at night, or in the dark; nor were the orators allowed to make use of any exordium, digression, or peroration. Their authority was preserved to them entire till the
time

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time of *Pericles*, who not having borne the office of Archon, could not be admitted among them; and therefore employed all his interest to undermine them; which he did so effectually, that his contempt of them served to lessen their dignity; and from that time the same excesses and vices, which were practised in the city, crept in among the *Arcopagites* themselves, till by degrees they quite lost their power and esteem. *Plato* had learnt in *Egypt* that there was but one God, yet he was obliged to conceal his knowledge for fear of being questioned by the *Arcopagites*; for in *Homer's* time the gods of *Greece* amounted to thirty thousand; and the *Athenians* were the people who carried their superstition highest, and were always refining upon religion till they brought it at last to nothing but shew and ceremony.*

The famous council of the *Amphictyons* is introduced here, though not particular to the *Athenians*, but common to all *Greece*, because it is frequently mentioned in the *Grecian* history. This council, like other institutions of the same kind, was at first but inconsiderable; nor did it arrive to its full strength and lustre but by gradual advances, and in a long series of years. Its first origin we are to ascribe to *Amphictyon*, as

*The council of the
AMPHICTYONS.*

* *Strabo*, I. p. 133.

the authority of the *Arundelian* marbles warrants us to determine. Their testimony is full and explicit, and on account of the high antiquity of this monument, deserves particular attention. The marbles inform us, that “*Amphietyon*, the son of *Deucalion*, reigned at *Thermopylae*, and collected the bordering people on his territory, and called them *Amphietyons*, and the assembly *Pylaea*, in the place where the *Amphietyons* sacrifice to this day.” *Dionysius* of *Halicarnassus*, in the fourth book of his *Roman* antiquities, and other ancient writers, concur with the marbles of *Paros*, in ascribing the institution of this council to *Amphietyon*. His principal view herein, was to unite in the sacred band of amity the several people of *Greece* admitted into it, and to oblige them by that union to undertake the defence of each other, and be mutually vigilant for the happiness and tranquility of their country. The *Amphietyons* were also created to be the protectors of the oracle of *Delphos*, and the guardians of the prodigious riches of that temple; as also to determine the differences which might arise between the *Delphians*, and those who came to consult the oracle. This council was regularly assembled twice a year, in the spring and autumn, and more frequently when affairs required.

Acrisius, king of *Argos*, observed the defects of the *Amphietyonic* council, and undertook

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took to new-model and regulate it; extended its privileges; augmented the number of its members; enacted new laws, by which the collective body was to be governed; and assigned to each state one single deputy, and one single voice; to be enjoyed by some in their own sole right, by others, in conjunction with one or more inferior states: and thus came to be considered as the founder or improver of this famous representative of the *Hellenic* body. From that time, the *Amphictyons* still continued to hold their autumnal council at *Thermopylae*: but, as it was then made a part of their function to guard and protect the national religion; the vernal assembly was therefore held at *Delphi*, the great seat of the *Grecian* religion, the object of universal veneration, whither all people, *Greeks*, and *Barbarians*, resorted; to seek the advice and direction of the famous *Pythian* oracle. The immense quantity of wealth; the number of rich votive offerings, which the superstition of so many ages and nations had lavished on the temple, demanded the exactest care and most vigorous protection. The prodigious concourse which attended there, at particular seasons, naturally produced many contests, and required a well regulated polity, with the frequent interposition of a respectable and powerful jurisdiction.

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The number of people, or cities, which had a right to sit in this assembly is not precisely known, and varied at different times. The *Amphietyonic* people according to *Æschines* were the *Theffalians*, *Bæotians*, *Dorians*, *Ionians*, *Perrhaebeans*, *Magnetes*, *Locrians*, *Oeteans*, *Phthiotes*, *Maleans*, and *Phocians*. But *Theopompus*, instead of the *Theffalians*, *Locrians*, and *Oeteans*, puts the *Achaeans*, *Dolopes*, *Ænians*, and *Delphians*: and *Pausanias* omits the *Bæotians*, *Perrhaebeans*, and *Oeteans*; and adds the *Dolopes* and *Ænians*.

Amidst all this diversity of representation, we may perceive there were some people whom all acknowledge as members of this council. These are the *Ionians*, *Dorians*, *Magnetes*, *Phthiotes*, *Phocians*, and *Maleans*. Difference of times and circumstances might have produced many alterations: but the general intention of this assembly, and the invariable object of all its modellers and directors, was to form a complete representative of all *Greece*; and accordingly it is called by *Cicero*, who exactly translates *Demosthenes*, *commune Graeciae consilium*.

The number of deputies from each state was doubled in some time after *Acrisius*: but we are not to imagine that the twelve principal cities in the several districts, only, continued to send their deputies to the *Amphietyonic* council; or that they had a right to send just 24 deputies. On the contrary,
each

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each of these districts, contained a number of *Amphictyonic* states, each of which, either by themselves, or in conjunction with others, had an equal right of sending their representatives. In the time of *Themistocles*, we find, that one and thirty cities made but a part of this council.

We see then how this famous council was formed. The whole nation of *Greece* was divided into twelve districts or provinces: each of these contained a certain number of *Amphictyonic* states, or cities, each of which enjoyed an equal right of voting and determining in all affairs relative to the general interest. Other inferior cities were dependent on some of these, and, as members of their community, were also represented by their deputies; and thus the assembly of the *Amphictyons* became really and properly the representation of the whole *Hellenic* body.

Each of those cities, which had a right to assist in the *Amphictyonic* council, was obliged to send its deputies to every meeting; and the number of these deputies was usually and regularly two. The one was intitled *Hieromnemon*, to whom was particularly intrusted the care of religion and its rites: his office was annual, and he was appointed by lot. The other deputy was called by the general name *Pylagoras*, and was chosen by election for each particular meeting. Each of these deputies, however differing in their functions, enjoyed

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joyed an equal power of determining all affairs relative to the general interest ; and thus the cities which they represented, without any distinction or subordination, each gave two voices in the council of the *Amphielyons* ; a privilege known by the name of the DOUBLE SUFFRAGE. In all cases where the leading cities took the liberty of enlarging the number of their deputies, though such procedure might serve to increase their secret influence, yet their power of voting continued the same. This was exactly ascertained, without any regard to differences of grandeur or power in the different states. Each enjoyed two voices, the least as well as the greatest ; they who sent but two deputies, and they whose affairs required a greater number.

The *Amphielyons* had full power to discuss and determine finally in all differences which might arise between the *Amphielyonic* cities, and to fine the culpable in such manner as they thought fit. They could employ not only the rigor of the laws in the execution of their decrees, but even raise troops, if necessary, to compel a submission from the refractory.

When the deputies appeared to execute their commission, they first offered up their solemn sacrifices to the gods : to *Ceres*, when they assembled at *Thermopylae* ; when at *Delphi*, to *Apollo*, *Diana*, *Latona*, and *Minerva*. Before they entered on their function, each deputy was obliged to take an oath, which

Æschines

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Æschines hath preserved, or at least some part of it; and which was conceived in these terms: "I swear, that I will never subvert any *Amphiſtyonic* city: I will never ſtop the courſes of their waters either in war-or peace: if any ſuch outrages ſhall be attempted, I will oppoſe them by force of arms, and deſtroy thoſe cities who may be guilty of ſuch attempts: if any deſtroy ſhall be committed in the territory of the god; if any ſhall be privy to ſuch offence, or entertain any deſign againſt the temple, I will make uſe of my feet, my hands, my whole force, to bring the offending party to condign puniſhment."

To render this oath ſtill more ſolemn, the following awful imprecations were ſubjoined: "If any one ſhall violate any part of this ſolemn engagement, whether city, private perſon, or country, may ſuch violators be obnoxious to the vengeance of *Apollo*, *Diana*, *Latona*, and *Minerva* the provident. May their lands never produce their fruits: may their women never bring forth children of the ſame nature with their parents. but offſprings of an unnatural and monſtrous kind: may they be for ever defeated in war, in judicial controverſies, and in all civil tranſactions: and may they, their families, and their whole race, be utterly deſtroyed: may they never offer up an acceptable ſacrifice to the gods; but may all their ſacred rights be for ever rejected."

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As the *Hieromnemon* was particularly intrusted with the affairs of religion, the dignity of his office gave him a superiority over the *Pylagoras*, who appears to have been obliged to pay him some kind of deference and submission: yet the principal weight of business seems to have fallen upon the *Pylagorae*, who were generally men of abilities, and sent to the council as speakers. These were appointed by election; and it was the peculiar privilege of one of the *Hieromnemons* to preside in the council, who collected the votes, reported the resolutions, and had the power of convening the general convention: his name was prefixed to every decree, together with his title, which was that of sovereign pontiff, or priest of *Apollo*; and it is probable, that the *Hieromnemon* of each *Amphictyonic* state enjoyed this power in rotation.

While the generous principles, on which this illustrious body was first formed, continued to preserve their due vigor, the *Amphictyons* were respectable, powerful, and august. When the nation itself began to degenerate, its representative of course shared in the general corruption. Selfish, luxurious, and venal constituents committed the care of their interests to men who gratified their passions, with an intent to abuse the trust reposed in them. The decline of this council may be dated from the time when *Philip* king of *Macedon* began to practise with its members, and prevailed

wailed to have his kingdom annexed to the Hellenic body. It continued, however, for ages after the destruction of Grecian liberty. In the time of *Pausanias*, who lived in the reign of *Antoninus Pius*, the *Amphiſtyonic* cities were thirty: but of these the cities of *Athens*, *Delphi*, and *Nicopolis* built by *Augustus* in honor of his victory at *Actium*, only sent their deputies constantly, the rest at particular times in rotation. As their care was now entirely confined to the rites of their idolatrous worship; and as these came to be suppressed in the time of *Constantine*, this famous council of the *Amphiſtyons* seems to have fallen, together with their temple and religion.^w

Here it may not be amiss to observe of the *Grecian* festivals in general, that they were a great part of their religion; being instituted chiefly in honor of their gods and heroes, who had rescued their country from slavery and oppression, or died in its defence. This great encouragement of transmitting their names to posterity, gave birth to the many generous enterprizes of antiquity; though they were in time unhappily improved into religion and fable, till they passed at last for down-right knight-errantry. As their religion was at first pure and simple; so their

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^w Dr. Leland's *Preliminary Dissert. on the Council of Amphiſtyons*, p. xxxv.—lvii. Rollin's *Ancient Hist.* v. V. p. 231. Stanyan, v. I. p. 138. Herodot., p. 81.

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festivals were few: but in latter ages, and particularly in *Athens*, where their gods were increased almost to the number of men, the number and magnificence of their festivals rose in proportion. For as they formerly consisted of little more than a sacrifice, they had afterwards games, processions, and a thousand superstitious observances in imitation of the fabulous actions of their gods, which were introduced and practised to the vast charge of the public.

But to return to the *Athenian* kings. *Amphictyon* was expelled by *Erichonius*, who, after a reign of 50 years, left the crown to his son *Pandion*, from whom it became properly an hereditary kingdom. In his reign *Triptolemus* is said to have taught the *Athenians* to sow and manure the ground; which he learnt from *Ceres*, the same with the *Egyptian Isis*, who is thought at this time to have come into *Attica*; and in honor of whom were instituted the *Eleusinia*, so called from *Eleus*, a borough town of *Attica*. This festival was celebrated with the greatest secrecy and solemnity of any in *Greece*. It was called *the Mysteries*, by way of eminence; and it was death to divulge the least part of the ceremonies.

Ageus succeeded his father *Pandion*; and his reign is the most illustrious period of the history of the heroes. In his time are placed the expedition of the *Argonauts*; the celebrated

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brated labors of *Hercules*; the war of *Minos* against the *Athenians*; and the story of *Theseus* and *Ariadne*. *Theseus* was the son of *Aegeus* by *Aethra* the daughter of *Pittheus* of *Troezen*. He was secretly fired with the fame of *Hercules*, to whom he was allied by his mother, and imitated his acts by clearing *Attica* from thieves and murderers. He encountered several monstrous creatures that infested the country, and particularly the *Marathenian* bull, which he overcame, and bringing it alive through the city of *Athens*, sacrificed it to *Apollo*. He next killed the *Minotaur*, a monster kept by *Minos* king of *Crete*. *Ariadne* the daughter of *Minos* fell in love with this young hero, and gave him a clue of thread to conduct him through the windings of the labyrinth, where the *Minotaur* was kept. *Aegeus* drowned himself in the sea, when the ship came in view with a black sail, and probably that sea took its name from the king, who was succeeded by *Theseus* in the throne.

As *Theseus* had freed his country from foreign slavery, and intestine sedition, so now he resolved to new model and regulate the state. He began with embodying all the people of *Attica* into the old and new town, which he incorporated into one city. After this, he divested himself of all his regal power, except the title of king, the command of the

THESEUS.

army, and the guardianship of their laws. He committed the rest to proper magistrates, chosen out of three different orders of the people, which he divided into nobles, husbandmen, and artificers. The first he invested with the power of interpreting and executing the laws, and regulating every thing concerning religion. The other two chose their inferior magistrates from among themselves to take care of whatever related to their separate orders: so that the kingdom was in some measure reduced to a common-wealth, in which the king had the greatest post; the nobles were next to him in honor and authority; the husbandmen had the greatest profit; and the artists excelled them in number. He dissolved all the distinct courts of justice and corporations belonging to the twelve towns, and built one common *Prytaneum*, or council-hall in the city: and with a design to enlarge his city, he invited all strangers to come and settle there, and enjoy equal privileges with the natives.

After *Theseus* had thus new modelled the government, his next care was to join the kingdom of *Megara* to his own: and it was then he erected that famous pillar in the isthmus which shewed the limits of the two countries that met there. Though the genius of the *Athenians* always ran high for liberty; yet *Theseus* seems rather to have
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complied with the genius of his own inclination for popular government, as best suited to the scheme he had laid down. However, it was looked upon as a generous act of resignation, and gained him the title of *the second founder of Athens*. Not that it was yet a settled common-wealth: but this was so fair an advance towards it, that the people from that time continually got ground against the vain attempts of some of the succeeding kings, to recover the power, with the title of *monarchy*.

Having laid this foundation, he left it for others to build upon; and spent the rest of his life in search of new adventures with *Hercules*, and the other heroes of his time. *Hercules* had instituted the *Olympic* games in honor of *Jupiter*: and *Theseus* instituted the *Isthmian* in honor of *Neptune*, for whose son he passed. What we read concerning his two expeditions against the *Amazons* is so blended with fable, so differently related, and so uncertain, that it is not worth mentioning; only that he brought off *Hyppolite*, whom he married. But we must not omit his celebrated friendship with *Pirithous* the son of *Ixion*, to whose nuptials he was invited, and helped him to kill a great number of *Centaurs*, or rather *Thessalian* horsemen, who in their cups had offered violence to their female guests; and drove the rest out of the country. These two went from
thence.

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thence to *Sparta*, and stole away the famed *Helena* out of the temple of *Diana Ortia*, where she happened to be dancing. This princess was the reputed daughter of *Jupiter*, by *Leda* the wife of *Tyndarus* king of *Oebalia* in *Peloponnesus*; and though only nine years old was famed for the greatest beauty in the world; insomuch, that *Theseus*, then above fifty, was not proof against her charms. According to *Plutarch*, the two ravishers were pursued as far as *Tegea*, but escaped out of *Peloponnesus*, and agreed to cast lots for her, upon condition that he to whose lot she fell, should assist his friend in getting some other celebrated beauty. Fortune having declared for *Theseus*, he assisted his companion in the like attempt upon *Proserpina* the daughter of *Aidonius* king of the *Mclossi* in *Epirus*, whom the fable calls *Pluto*: she being the next beauty to *Helena*, was guarded by the dog *Cerberus*, and was not to be won but by the death of that monster. However, when *Aidonius* understood that they intended to steal his daughter away, he threw *Pirithous* to be torn in pieces by *Cerberus*, and *Theseus* into prison, from which he was afterwards released at the intercession of *Hercules*.

While *Theseus* was engaged in those foreign adventures, *Menestheus* took occasion from his absence to ingratiate himself with the leading men of *Athens*, and insinuated,

that

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that his late change in the state was only a project to enslave them under a pretence of liberty. To favor his design, it happened that *Castor* and *Pollux*, the sons of *Tyndarus*, came at this time against *Athens*, in search of their sister *Helena*, whom they recovered, and her brothers were honourably received by the *Athenians*. When *Theseus* returned, he found the minds of the people generally alienated, even to a contempt of his person and authority: upon which, he privately sent his children into *Eubœa*, then solemnly cursed the people of *Athens*, and banished himself into the island of *Scyros*, where he had lands left him by his father, and, as he persuaded himself, a great friendship with all those of the island. *Lycomedes* was then king of *Scyros*: *Theseus* therefore addressed himself to him, and desired to have his lands put into his possession, as designing to settle and dwell there; though others say, that he came to beg his assistance against the *Athenians*. But *Lycomedes*, being either jealous of the glory of so great a man, or to gratify *Menestheus*, having led him up to the highest cliff of the island, on pretence of shewing him from thence the lands that he desired, threw him headlong down from the rock, and killed him: though others say, he fell down of himself by an unfortunate slip of his feet, as he was walking there after his supper, according to his usual custom.

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At that time there was no notice taken, nor were any concerned for his death; and *Meneſtheus* quietly poſſeſſed himſelf of the kingdom of *Athens*. His ſons which he had by *Phædra* were brought up in a private condition, and accompanied *Elphenor* to the *Trojan* war: but after the deceaſe of *Meneſtheus*, who died in the ſame expedition, they returned to *Athens*, and recovered the government to themſelves. Thus died *Theſeus*, when he had reigned thirty years. He was by far the greateſt king of *Athens*; and though he was ſo ungratefully abandoned by his ſubjects, yet ſucceeding ages paid a juſt reverence to his memory; and *Plutarch* ſays, there were ſeveral remarkable accidents that moved the *Athenians* to honor him as a demi-god. Among the reſt, in the battle which was fought at *Marathon* many of the ſoldiers fancied they ſaw an apparition of *Theſeus* all in arms fighting at the head of them, and ruſhing upon the *Barbarians*. After the concluſion of the *Median* wars, the *Athenians* conſulting the oracle at *Delphi*, were commanded to collect the bones of *Theſeus* together, to lay them in ſome honorable place, and keep them as ſacred in the city: but it was difficult to recover theſe relics, or ſo much as to find out the place where they lay, by reaſon of the ſavage temper of the barbarous people that inhabited the iſland. However, when *Cimon* took the iſland, and had a great
deſire

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desire to find out the place where *Theseus* was buried, he by chance spied an eagle upon a rising ground pecking it with her beak, and tearing up the earth with her talons; when it suddenly came into his mind, as if by some divine inspiration, to dig there, and search for the bones of *Theseus*. There was found in that place a coffin of a man of more than ordinary size, with the brass head of a lance, and a sword lying by it, all which he brought to *Athens*. The *Athenians* were so greatly transported at this, that they went out to meet and receive the relics of this great man in a pompous procession, and sacrificed to them, as if *Theseus* himself was returned alive to their city, in the middle of which his remains were interred, near the place where the youths performed their bodily exercises. His tomb was a refuge and sanctuary for slaves, and all those of mean condition, that fled from the persecution of men in power; in memory that *Theseus* while he lived, was an assister and protector of the distressed, and never refused the petitions of the afflicted, that fled to him for succor and defence. The chief and most solemn sacrifice which they celebrated to him, was kept on the 8th day of *Pyanepsion*, or *October*, on which day he returned with the young *Athenians* from *Crete*: and they also sacrificed to him on the 8th of every month; either because he returned
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from *Træzene* the 8th of *Hecatombæon*, or *June*; or else thinking that number of all others to be most proper to him, because he was the reputed son of *Neptune*: for they sacrificed to *Neptune* on the 8th day of every month: the number eight being the first cube of an even number, and the double of the first square, seemed to be an emblem of the steadfast and immoveable power of this god, who had the names of *Asphalius* and *Gæiocbus*, that is, *the establisher, and stayer of the earth.*^x

Meneſtheus then began his reign at *Athens*, in the days of *Atreus* king of *Argos* and *Mycenæ*, and some years after accompanied *Agamemnon* and *Menelaus* to the siege of *Troy*, with fifty ships. During the war, we hear little or nothing of him: but after the city was taken, he honored the obsequies of *Ajax* with a funeral oration; which work belonged to the *Athenians*, to perform for those who died in the wars: but soon after he afforded matter for that office himself, dying in the isle of *Melos* at his return homewards; whereupon the kingdom of *Athens* devolved again upon the *Thesean* line.

Demophon, the son of *Theseus*, was the twelfth king, in whose reign was erected the

^x *Plutarch's Lives of Theseus and Cimon*, vol. I. p. 90. vol. IV. p. 235. *Stanyan*, I. p. 145. *Howel*, p. 97. *Justin*, l. II. c. iv.

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the famous court of *Epheta*, consisting originally of fifty *Athenians*, and as many *Argives*, for trying of wilful murders, and laying in wait to kill. It subsisted a considerable time in the same form, till *Draco* new-modelled it, excluded the *Argives* out of it, and made it consist of fifty-one *Athenians*, who were all to be turned of 50 years of age. He reigned about 34 years, and then left his kingdom to his son *Oxyntes*; who after twelve was succeeded by *Aphidas* his son. He reigned but one year, and was followed by *Thymetes* the 15th king, who being a bastard is reported to have murdered his brother *Aphidas*, and after eight years lost the kingdom, for refusing to fight *Xanthus* king of *Bœotia*, in a public cause; and was the last of the line of *Erichtheus*.

Melanthus, a noble *Messenian*, who killed *Xanthus*, was appointed king. He persuaded the *Athenians* to receive the banished *Messinians* and *Nestoridæ*; and, after a reign of 37 years, left the kingdom to his worthy son *Codrus*, who was the 17th king, and the last.

Codrus enjoyed the crown 21 years, and then generously sacrificed himself for the good of the state. For the *Heraclidæ* having made an irruption into *Attica*, the oracle was consulted about it, and the answer was "that the invaders should conquer, upon condition they did not kill the *Athenian* king."

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king." They had taken all proper precautions against it: but he who had resolved to sacrifice his life to the safety of his kingdom, took this method to elude them. He disguised himself in the habit of a peasant, went into the camp of the enemy, and picking a quarrel with some of their soldiers, provoked them to kill him. When the *Athenians* understood what was done, they sent to demand the body of their noble prince; at which the invaders were so terrified, that they decamped without striking a blow. This happened 486 years after *Cerops*, 114 after the destruction of *Troy*, 35 after the return of the *Heraclidae*, 293 before the first *Olympiad*, in the year of the world 2935, and 1060 years before Christ.

Thus fell the immortal *Codrus*, and with him the title of king, which had continued, without any interruption, 486 years. The *Athenians*, out of reverence to his memory, would suffer no more to govern by that name: this at least was their pretence, which they seldom wanted upon all occasions to enlarge their power, till they got it entirely into their own hands. The title of *king* was changed into that of *perpetual archon*, or *prince during life*; and the succession preserved

y This is misrepresented by the authors of the ancient *Universal History*, vol. VI. p. 187. See *Howel*, p. 98. *Stanyan*, p. 155. *J. fin*, l. II. c. vi.

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ed from father to son: which was so gradual a fall, that most writers have ranked these archons among their kings; though improperly, because their power was more precarious: for they were obliged to give the people an account of their management, whenever it was demanded.

The first of these *perpetual archons*, was *Medon*, the eldest son of *Codrus*; whose brother *Nileus*, founded the twelve *Ionic* cities. *Medon* governed 20 years; and after him succeeded 12 more regularly descended from him, and surnamed *Metontidæ*. Their names were *Arcaustus*, *Archippus*, *Thersippus*, *Phorbus*, *Megacles*, *Diognetus*, *Pherecles*, *Ariphron*, *Thespicius*, *Agomestor*, *Æschylus*, and *Alcmæon*. There is scarce a memorable action mentioned of any one of them: but by them the government was carried on with ease, and without alteration, for above 300 years.

Upon the death of *Alcmæon*, the *Athenians* took another occasion to change the government. They had already made such considerable abatements, both in title and power, that they were a sufficient awe upon the conduct of their princes. But the name of *perpetual* now began to sound harsh; and they confined their archons to the space of ten years. The first of this decennial creation was *Charops*, brother of *Alcmæon*. The next were *Æsimedes*, *Clidicus*, *Hippomenes*, *Leocrates*, *Asander*, and *Eryxias*, who was the last of

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the race of *Codrus*, and in whom this sort of government expired, after it had continued about 65 years.²

A Democracy.
The nine *Archons*.

Thus way was made for that more thorough change, whereby the power and succession was given up to the people; who agreed, instead of one *Archon*, to choose nine, whose authority was to continue but a year; and if, at the end of it, they gave a good account of their administration, they passed into the senate of *Areopagus* for the rest of their lives. The first in order was properly called *Archon*, as principal of the college; and *Eponymus*, because he signed the calendar, and all things that fell out in that year were said to be done in his archonship. He had a care of great part of their superstition; and kept a sort of *Ecclesiastical court*, wherein all causes were determined between men and their wives, parents and children, kindred and neighbors; as also all concerning wills, legacies, dowries, and inheritances. He had particularly the care of orphans, to manage their estates, and assign their guardians; and took the first cognizance of several public actions. The second archon had the name of *king*; who took care of another part of their superstition, determined causes both civil and criminal, or referred them to the greater

² *Howel*, p. 99. *Stanyan*, p. 164.

greater courts of judicature. The third was called *Polemarchus*, who besides the charge of some religious customs, had that of war committed to him, whence he had his name, was general of the armies abroad, and the judge of strangers at home. The other six were termed *Theſmothetæ*; who were keepers of the laws and customs, and were in the nature of a *court of appeal*; having power to oppose the enacting of any laws which were apparently against the interest of the common-wealth. These were their distinct officers: but as to what equally concerned them in general they had all the power of punishing malefactors with death. Altogether they had authority to assemble the people, as the kings, or other archons, in former times, and to resolve with them about public business.

The first of these *Annual archons* was *Creon*, who entered upon his charge in the second year of the 23d olympiad; and from him they were continued regularly: so that whatever interruptions the state suffered through faction and usurpation; yet this was the constant settled form of government, while *Athens* had the least remains of life and liberty.

Athens found by degrees, that true liberty consists in the due exercise of justice and reason; and that the authority of them

*Laws of DRACO
and SOLON.*

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was not to be established without the authority of a legislator. The archons, from the beginning of the democracy, were chosen by the people; but they were chosen out of the nobility, and they still retained one privilege of the ancient magistrates, which might bear hard upon the people, as it was that of deciding all causes which came before them, according to their own opinion; because the *Athenians* had then no written laws, but every magistrate acted according to the principles of natural equity. The more populous the city grew, and the greater wealth its citizens acquired, the less easily were they governed. Merchants from *Syria* and *Egypt* gave them first to understand the expediency of written laws, which might serve to rule the magistrates, as well as the people. When this was once inculcated, the *Athenians* would not be at rest without them: and the same spirit which had compelled former alterations in government, made it necessary now that laws should be compiled; therefore the nobility pitched upon *Draco* to undertake this arduous employment, about 623 years before Christ.

This legislator was archon; a man of wisdom and virtue; but rigid beyond a sense of humanity. The rigor of his laws was so stoically great, that the smallest offence, as well as the most enormous crimes,

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was equally punished with death. These laws of *Draco*, says *Demades*, wrote not with ink; but with blood, had the same fate as usually attends all violent things. Sentiments of humanity in the judges, compassion for the accused, and the apprehensions the accusers and witnesses were under of rendering themselves odious to the people; all these motives concurred to produce a remissness in the execution of the laws; which by that means became almost abrogated through disuse: and thus an excessive rigor paved the way for impunity. The commons hated the nobles; the nobility feared the populace; and nothing but desolation seemed to attend the state.

The danger of relapsing into their former disorders, made them have recourse to fresh precautions; as they were willing to slacken the curb and restraint of fear, but not to break it. To find out mitigations, which might make amends for what they took away from the letter of the law, they cast their eyes upon *SOLON*, one of the wisest and most virtuous persons of his age; whose singular qualities, and especially his great meekness, had acquired him the affection and veneration of all the citizens.

Solon was the son of *Execestides*; a man of moderate wealth and power in the city; but of a family of the first quality, and descend-

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ed from *Codrus*. His chief application had been to the study of philosophy; and particularly to that part of it which teaches the art of government. His extraordinary merit gave him one of the first ranks among the seven sages of *Greece*, who rendered the age he lived in so illustrious; which was about 604 years before Christ. He had been chosen archon; and, besides the power of his office, was authorized by a general voice to regulate their magistrates, assemblies, courts, and senates; to appoint their number, times of meeting, and what estates should capacitate them for particular offices; in short, to dissolve or continue any of the present constitutions, and give them such a new form of laws as should appear to him most proper for the better modelling of the state.

The first step he made was in favour of the commons, to release all debtors by an express law, called *Seisachthia*, or the taking off a burden: and to do it with the least injury he could to their rich creditors, he raised the value of money in some moderate proportion. To make the rich some further amends, he assigned to them, exclusive of the people, all honors, offices, and employments; though, at the same time, he took care to allay their power, by giving every private citizen a privilege of voting in the *great assembly* of the state; which was soon
found

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found to be of vast consequence. For it being permitted any man, after the determination of the magistrates, to appeal to the people, causes of the greatest consequence were brought before them. His chief care was of the commons; yet, conscious of the danger of committing things of the highest importance to the unthinking multitude, he instituted the *great council of four hundred*; an hundred out of each tribe; whose business it was carefully to inspect all matters before they were brought into the general assembly of the people: and he was so far from suppressing the court of *Areopagus*; that he gave the members a more extensive jurisdiction; making these two councils the archons of the common-wealth. We should not omit another court called the *Heliastic council*, from their sitting open and exposed to the *Sun*: it consisted of judges chosen out of the body of the people from 50 to 2000, according to the exigency of the causes required, of which they determined many, and those generally of the highest consequence. *Solon* repealed all the laws of *Dracon*, except those concerning murder, and prescribed others better suited to the nature of offences. He provided particularly against idleness; insomuch that a son was not obliged to maintain his father, if he had not brought him to some trade. He first
gave

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gave leave to make wills; whereas before the nearest of kin inherited of course: but by this he insinuated, that friendship and affection were stronger ties than blood. He ordained, that women should have no portions; which he thought served only to make them a prey, and destroyed the ends of marriage. In the case of an heiress, he obliged him who married her, to use her as his wife, at least three times a month; and if he proved insufficient, she might lie with his nearest kinsman: In other cases, any one might kill an adulterer, if he was taken in the act. Common mercenary prostitutes were much tolerated, for the satisfying of lust: but they were not to keep company with modest women; and wore flowered garments as a badge of distinction: nor were the men allowed to speak in public, who were notorious for frequenting their company. He who forced a free-woman, was fined 100 drachms: but this law-giver was so indulgent in the use of boys, that he debarred only the slaves from it, as too great a privilege. He admitted none into any part of the magistracy under thirty years of age: and when they were entered, was more particularly severe in punishing their failings; for it was death to an archon to be taken drunk. It is observable, he made no law against parricide, as not imagining any would be guilty
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of it. These were the chief of his ordinances; and many more might be mentioned; of which one is very remarkable, that he branded those with infamy, who stood neuter in a sedition; as thinking they could never make good citizens, who expressed no fellow-feeling for their country. He also reformed the calendar, by reducing the year into such a form as was most correspondent to the motion of the sun. Having completed the body of the laws themselves, he took due care for the execution of them, that the citizens might not pretend ignorance in what they were to do, or to avoid. To this end, transcripts of them were publicly exposed in the city for every one to peruse; and it was the business of the *Thesmothetæ* to repeat them distinctly once a year. For the farther information of the people; when they were summoned to the *general assembly*, they had notice given them of the subject-matter of debate, and time to prepare themselves accordingly. The last care of *Solon* was to perpetuate his laws; and lest, through the connivance of the magistrates, they should in time be neglected, like those of his predecessor, he caused the senate to take a solemn oath to observe them: every one of the *Thesmothetæ* vowed, that if he violated any of them, he would dedicate a golden statue of equal weight with himself
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to the *Delphian Apollo*: and he also obliged the people to observe them a hundred years. Thus he finished his new settlement; where- in his chief aim was to poize one part of the state with the other; so that what the com- mons wanted in wealth and honor, was suf- ficiently made up to them in their share of the government; which was reducing things, as near as he could, to an equality.

This establishment was not so strict and permanent as that laid down by *Lycurgus* at *Sparta*; yet it restored the love of labor and industry, made way for commerce, and put the *Athenians* into a condition of being rich at home, and powerful abroad: it was a system, that with the rules of justice, order, and discipline, served to tame and polish a people bred up in liberty, who had been persuaded that force and violence were the only preservatives against oppression.

This new constitution was generally well received; but was not free from censure; therefore *Solon*, to prevent all disputes with him about his laws, got permission to travel for ten years, in hopes by that time they would be established by custom. He went into *Egypt*, where he conversed with *Amasis*; and into *Lydia*, where he had a remarkable conference with *Cræsus*: but while he was abroad, new factions broke out at home. These were the *Pediæans*, headed by *Lycur- gus*; the *Paraliæans*, by *Megacles*; and the *Diacrians*;

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Diacrians, by *Pisistratus*, who was descended from *Codrus* the last king, and by the mother's side related to *Solon*. *Pisistratus* was seemingly open and dispassionate; but he was made up of design and artifice, by which he procured the sovereignty. The laws of *Solon* were observed, because none of the factions found it for their interest to subvert them: but all looked for a change, which they knew not how to effect. *Solon* returned in the interim; and his return seemed propitious for his country. All the factions paid their court to him, and affected to shew him the deepest reverence and respect, beseeching him to resume his authority, and to compose the disorders of the state. This he declined on account of his age; and endeavoured to reconcile the contending factions; but *Pisistratus* prevailed; and having artfully obtained a guard of fifty men for the defence of his person, he insensibly increased the number, till, by their assistance, he first possessed himself of the castle, and then of the sovereignty.

Solon then quitted *Athens*; and though *Pisistratus* importuned him to return, he chose rather to spend the remainder of his life abroad. In *Cilicia* he founded a city called from himself *Soleis*, and planted some *Athenians* there, whose language being corrupted by that of the country, they were said to *Solacise*. *Solon*

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was born at *Salamis* in the 35th Olympiad: he died at *Cyprus* in the 55th Olympiad, the 80th year of his age, and the 2d of *Pisistratus's* government. Besides the wisdom and integrity of this great man, which appeared through the whole course of his laws and administration, he was master of many other distinguishing qualities. He was an excellent orator, a fine poet, and a good soldier. *Cicero* dates the rise of eloquence in *Athens* from him: and *Plato* says, it was only for want of due application, that he did not come to dispute the prize with *Homer* himself: but his most shining talent was the study of politics and morality; wherein he succeeded so well, as to obtain one of the first places among the *sages* of antiquity. During his whole life, he was very zealous for the liberty of his country, a great enemy to tyrants, and very little concerned for the aggrandizing his family. He never fixed himself under a particular master, any more than *Thales*: and he was the author of this excellent maxim, "We ought to observe a medium in every thing." He ordered his bones to be carried to *Salamis* to be burnt, and the ashes thrown all about the country. The *Athenians*, after his death, erected a brazen statue to him, representing him with his book of laws in his hand, in the habit of a prince of the people: and those of *Salamis* erected him another, which represented him

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him as an orator speaking in public, having his hands covered with the folds of his robe.^a

Pisistratus held the laws of *Solon* in great veneration, after *The Tyranny*. he obtained the sovereignty, or tyranny: but he did not enjoy his usurpation much above three years, before he was displaced by *Megacles* and *Lycurgus*; who also in five years more were the means of his restoration: for disagreeing between themselves, *Megacles* promised to restore him, upon condition he would marry his daughter; which was accordingly done. In about ten years, *Megacles* revived the quarrel, upon a pretence that *Pisistratus* slighted his daughter: this obliged *Pisistratus* to retire to *Eretria* in *Eubœa*, where he continued ten years, till he formed an alliance with the *Argives* and *Thebans*, by whose assistance he got possession of the sovereignty of *Athens* the third time, and held it till his death.

During the whole course of his reign, which was 33 years, including the 16 of his exile, he demeaned himself with such moderation and justice, as might have put lawful sovereigns to the blush. He was certainly

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^a *Plutarch's life of Solon*, vol. I. p. 232. 250. 260. 294. *Fenelon's lives of the ancient philosophers*, p. 11. 33. *Howel*, p. 99. 103. *Stanyan*, I. p. 174—184. *Rollin's ancient hist.* v. III. p. 54—63.

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ly master of many excellent qualities; and his eloquence, which even in *Tully's* judgment was very great, rendered him more acceptable to the *Athenians*, who were too apt to be affected with the charms of discourse, as it made them forget the care of their liberty. This tyrant, if we are to call him so, always shewed himself very popular and moderate; having such a command of his temper as to bear reproaches and insults with patience, when he had it in his power to revenge them with a word. His gardens and orchards were open to all the citizens; in which he was afterwards imitated by *Cimon*. It is said, he was the first who opened a public library in *Athens*; which after his time was much augmented; and at last carried into *Persia* by *Xerxes*, when he took the city: but *Seleucus Nicator*, a long time afterwards, restored it to *Athens*. *Cicero* also thinks, it was *Pisistratus* who first made the *Athenians* acquainted with the poems of *Homer*; who disposed the books in the order we now find them, whereas before they were confused and indigested; and who first caused them to be publicly read at their feasts, called *Panathenæa*. In fact, the people had nothing to object against him, but his having a power greater than the laws; and by his not exerting that power, when it was in his hands, he almost conquered the aversion the *Athenians* had conceived for the royalty.

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Upon these accounts, he was deservedly opposed to other tyrants and usurpers: and Cicero thought it no reflexion upon *Julius Caesar*, to call him *the PISISTRATUS of Rome*.^b

Pisistratus died in tranquility, and transmitted the sovereign power to his sons *Hippias* and *Hipparchus*, who continued the laws and magistrates as they found them; adorned the city; and exacted only the twentieth part of the public revenue. They seem to have inherited from their father an affection for learning and learned men: They invited *Anacreon* and *Simonides* to *Athens*: and *Plato* says, the design of these princes in thus inviting men of letters to their city, was to soften and cultivate the minds of the citizens, and to infuse into them a love for virtue, by giving them a taste for learning and the sciences. Their care extended even to the instructing of the peasants, by erecting, not only in the streets of the city, but in all the roads and highways, statues of stone, called *Mercuries*, with moral sentences carved upon them; in which manner those silent monitors gave instructive lessons to all passengers.

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Plato

^b *Plutarch's Lives*, vol. I. p. 232. 264. *Valer. Max.* l. V. c. i. l. VIII. c. ix. *Aul. Gell.* l. VI. c. xvii. *Athen.* l. xii. p. 532. *Cicer. de Orat.* l. III. n. 137. *Æd. Attic.* l. VII. Ep. 19. *Howel*, p. 104. *Stanyan*, p. 124. *Rollin*, III. 64.

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Plato seems to suppose, that *Hipparchus* had the authority, or that the two brothers reigned together : but *Thucydides* shews, that *Hippias*, as the eldest son, succeeded his father in the government. However, their reign in the whole, after the death of *Pisistratus*, was only of 18 years duration, and ended in the following manner.

Harmodius and *Aristogiton*, two young citizens of *Athens*, had contracted a very strict friendship. *Hipparchus* was naturally amorous, and entertained a passion for *Harmodius*, who was exquisitely beautiful in his person, and on that account, according to the infamous custom of the *Greeks*, violently beloved of the other : but, after many solicitations, finding he would not comply, to be revenged of him, he offered violence to his sister. *Harmodius* acquainted his friend *Aristogiton* with the whole affair; and from that moment they took a resolution to destroy the tyrants. They fixed the execution of their designs upon the feast of *Panathenæa*; on which day only the citizens might be in armor without any suspicion. For the greater security, they only admitted a small number of the citizens into their secret; because they conceived, that upon the first motion all the rest would join them. When the day came, they went early into the market place, armed with daggers. *Hippias* came out of the palace,
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and went to the *Ceramicum*, a place without the city, to give the necessary orders for the ceremony. The two friends followed him there, and saw one of the conspirators talking very familiarly with him, which made them apprehend they were betrayed. They could instantly have executed their design upon *Hippias*; but were willing to begin their vengeance upon the author of the affront. They therefore returned into the city, where they met with *Hipparchus*; and with a multitude of wounds dispatched him. However they were not seconded by the people in this great exploit: *Harmodius* was killed upon the spot by the guards; and *Aristogiton*, after receiving many wounds, was made prisoner; nor was any thing attempted by the other conspirators, who were undiscovered.

Hippias found means to dispel the storm; but afterwards reigned like a true tyrant. He ordered *Aristogiton* to be put to the torture, that he might extort from him the names of the other conspirators. As soon as this brave man began to feel the torments, he named some of *Hippias's* best friends, who were immediately put to death: he then named more; and when *Hippias* asked him if there were not still some others, he replied with a smile, "I know of none now, but yourself, that deserve to suffer death." Nor was it this undaunted man only that triumphed



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triumphed over the cruelty of *Hippias*: a woman he kept, whose name was *Leana*, behaved with equal intrepidity. She was also put to the torture, and patiently bore it as long as she was able: but when she found she could endure it no longer, she bit off her tongue, and spit it in the executioner's face, that it might not be in her power to declare any thing to the prejudice of the man she loved.

The tyrant then endeavoured to strengthen himself by a foreign support, and gave his daughter in marriage to the tyrant of *Lamp-jacus*: but the *Athenians* were soon roused by his violent proceedings, and felt it time to throw off the yoke, when they felt the weight of it. The chief who stirred in it were the *Alc-mæonidæ*, who from the beginning of the revolution had been banished from *Athens* by *Pisistratus*. As they were rich and powerful, they got themselves appointed by the *Amphictyons* to be superintendants for rebuilding the temple of *Delphos*, where their liberality made them such absolute masters of the oracle, that whenever any *Spartan* came to consult it, no favorable promise was ever made him, but upon condition that the *Lacedæmonians* should deliver *Athens* from the yoke of tyranny. This order was so often repeated to them by the oracle, that they resolved at last to make war against the *Pisistratides*, though they were under the strongest en-

engagements of friendship and hospitality with them; herein preferring the will of God, says *Herodotus*, to all human considerations. The *Spartans* sent an army, under the command of *Anchimolius*, who was unsuccessful. Another army was sent under *Cleomenes*, who intercepted the children of the *Pisistratides*, and obliged the whole family to retire out of *Attica* in five days. *Hippias* went to *Lampsacus*, and never afterwards returned to *Athens*. This happened in the year of the world 3496, and 508 years before Christ. *Pliny* observes, that the tyrants were expelled *Athens*, the same year the kings were expelled *Rome*. Thus *Athens* was reinitiated with a full appearance of liberty, after an interruption of 51 years, 35 of which *Pisistratus* and his sons were actually in possession of the government.

Extraordinary honors were paid to the memory of *Harmodius* and *Aristogiton*, whose names were infinitely respected at *Athens* in all succeeding ages, and almost held in equal reverence with those of the gods. Statues were erected to them in the market place; which was an honor never conferred on any man before. The very sight of these statues, exposed to the view of all the citizens, kept up their hatred and detestation of tyranny, and daily renewed their sentiments of gratitude to those generous defenders of their liberty, who
had

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had purchased it with their lives, and sealed it with their blood. The memory of *Leena* was also preserved, by representing her, in a statue erected to her honor, under the figure of a lioness without a tongue, to prevent the lustre of her character from being sullied by the consideration of that of the courtesan.

Plutarch relates a thing which has done great honor to the *Athenians*, and shews to what a height they carried their gratitude to their deliverer, and their respect for his memory. They were informed, that the granddaughter of *Aristogiton* lived at *Lemnos*, in such very mean and poor circumstances that no one was willing to marry her upon that account: but the *Athenians* sent for her, gave her an ample fortune, and married her to one of their principal citizens.^c

The *Athenians* made a decree that the name of *Aristogiton* and *Harmodius* should never be given to any slaves: and *Alexander the Great*, who knew how dear their memory was to the *Athenians*, thought he did them a sensible pleasure in sending them the statue of those two great men, which he found in *Persia* after the defeat of *Darius*, and which *Xerxes* had carried from *Athens* many years before.

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^c *Thucyd.* lib. VI. *Herod.* l. V. *Plut.* in *Arist.* *Pliny.* l. XXXIV. *Stanyan,* l. p. 200. *Rollin,* lli. p. 62. *Howel,* p. 290.

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A ballad was made by *Gallistratus*, and was commonly sung in all the streets in *Athens*, which kept up a spirit of liberty among the people, more than all the morals of muzzy philosophers, and the declamations of orators, could ever do. Doctor *Lowth* has favored us with this ballad in his celebrated prelections; and the following imitation of it was wrote by *Mr. Smart*:

*The sword of liberty, with godlike view,
Armodius, and Arislogiton, drew:
The myrtled falchion has the tyrant slain,
And giv'n th' Athenians to themselves again.*

*O brave Armodius! thou did'st never die,
Thou only hast return'd unto the sky:
Thy glorious lot eternally is sped,
H'ere great Achilles reigns, and warlike Diomed.*

*Bring me with speed, O bring the myrt'le bough;
T' adorn my sword, and to fulfil my vow;
As when Hipparchus gloriously was slain,
And gave th' Athenians to themselves again.*

*Armodius lives! Arislogiton lives!
Ev'n death a better life of glory gives:
Hipparchus, by those godlike youths, was slain;
They gave th' Athenians to themselves again.*

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Doctor Louth justly observes, if any one of the tyrant's executioners, after the famous ides of *March*, had dispersed such a performance among the *Plebeians*, it would have been of more effect than all the *Philippics* of *Cicero*, and at once ruined the power and interest of the *Cæsars* in *Rome*.^d

^d *De sacra Poesi Hebræorum, Prælectiones Academicæ.* A Roberto Louth.

BOOK V. CHAP. II.

Illustrious MEN *who flourished in Greece.*

GREECE was no sooner settled under her new form of government, but the whole power of *Asia* threatened her with unavoidable destruction. This was the famous *Persian* war; wherein though *Athens* was principally concerned, the other states were obliged for their common safety and interest to unite, as they had done in the *Trojan* war: and as that first general expedition put an end to the infancy of *Greece*; so did this to its minority. *Hippias* found protection in the *Persian* court: but the *Athenians* refused to recall him; which refusal is to be considered as a principal circumstance in the quarrel between *Persia* and *Greece*. However, this war was kindled in *Ionia*, from whence it spread in its progress, and was never thoroughly extinguished, but in the entire subversion of the *Persian* monarchy.

Darius the son of *Hystaspes* was resolved to conquer *Greece*: but we shall find that his first attempts were defeated by *Miltiades*, an *Athenian*, who was descended from *Codrus*,

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and obtained a glorious victory over *Datis* the *Persian* general, in the plains of *Marathon*, within ten miles of *Athens*. *Hippias*, who was the chief incendiary of the war, is thought to have fell in this battle; though *Suidas* says he escaped, and died miserably at *Lemnos*. Among those who distinguished themselves at this battle, were *ARISTIDES* and *THEMISTOCLES*; which was a sufficient argument of their merit, and an early promise of what was to be expected from them. But the chief honor of the day was justly ascribed to the valor and conduct of *Miltiades*.

Xerxes renewed the attempt of his father *Darius*, and made astonishing preparations for it. *LEONIDAS* king of *Sparta* made a glorious defence at *Thermopylæ*: and the *Persian* admiral was defeated at *Salamis* by *THEMISTOCLES* general of the *Athenians*, which obliged the imperious monarch to retire into *Asia*. His general *Mardonius* was soon after defeated and killed in the famous battle of *Platæa*, where *ARISTIDES* the *Athenian* obtained a complete victory. *CIMON*, the son of *Miltiades*, obtained two victories in one day, the one by sea, and the other at land, at *Eurymedon*; which produced a glorious peace for *Greece*. On the death of *Cimon*, the command of the *Athenian* troops was conferred upon *PERICLES*, who eminently distinguished himself in the *Peloponnesian* war. He was uncle and guardian to *ALCIBIADES*, who was the favorite

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favorite of *Socrates*, and succeeded *Pericles* in
his command.

*Remarks on the Grecian DIALECTS, LEARNING,
and GOVERNMENTS.*

It is here necessary to say some-
thing of the several *Grecian* dialects, *Dialects.*
which were four, the *Attic*, *Ionic*, *Doric*, and
Æolic. They were in reality four different
languages, each perfect in its kind, and used
by a distinct nation: but all derived from the
same radical tongue. I. The *Attic* dialect
was that used in *Athens*, and the country round
about; being chiefly made use of by *Thucydi-*
des, *Aristophanes*, *Plato*, *Isocrates*, *Xenophon*,
and *Demosthenes*. II. The *Ionic* was almost
the same with the ancient *Attic* dialect: but
after it passed into several towns of *Asia Minor*,
and the adjacent islands, which were *Athenian*
and *Achaian* colonies, it received a sort of
new tincture, and did not come up to that
perfect delicacy to which the *Athenians* after-
wards attained. III. The *Doric* was first in
use among the *Spartans*, and the people of
Argos: but it afterwards passed into *Epirus*,
Lybia, *Sicily*, *Rhodes*, and *Crete*. *Archimedes*,
Theocritus, and *Pindar* followed this dialect.
IV. The *Æolic* was at first used by the *Bæoti-*
ans and their neighbors; and then in *Æolia*,
a country in *Asia Minor*, which contained some

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cities that were *Græcian* colonies, *Sappho* and *Alcæus* wrote in this dialect: but we also find a mixture of it in the writings of *Homer*, *Theocritus*, *Pindar*, and others. This diversity of languages can no ways appear wonderful in a country where the inhabitants consisted of different nations, independent of each other, and each having its particular territories.

Cadmus was the first who made
LEARNING. known to the *Greeks* the sublime knowledge of alphabetic writing. Some authors indeed would do that honor to *Cecrops*: but this sentiment is neither proved nor followed. There are also found modern critics who have advanced, that the *Pelasgians* had an alphabetic writing before *Cadmus* came into *Greece*; though it is visible that the *Greek* characters are only the *Phœnician* letters turned from right to left. *Palamedes*, *Simonides*, and *Epicharmes* are mentioned for the authors of the new letters with which the *Greek* alphabet was successively enriched: but this account very much resembles a fiction of the *Greek* grammarians, very ignorant of the origin of their own language; a fiction adopted afterwards by the *Roman* authors, and by many modern writers. We find in the *Greek* language more than six *Phœnician* letters which agree with each other both in name and sound: and we see that the form of the characters has greatly varied among the *Greeks*; having undergone successive changes, similar to those
 which

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which the writing of all languages has experienced. By all that remains of the monuments of antiquity, it appears that the *Greeks* originally formed their lines from right to left, and from left to right, in the same manner that ploughmen draw their furrows. This is what has made them give to this ancient manner of writing the name of *Boustrophedon*, a word literally signifying *furrowed-writing*. This kind of writing subsisted a long time in *Greece*; and the laws of *Solon* were wrote in that manner: but they only wrote with capital letters, and engraved these characters on hard substances, or very firm ones at least. An ancient author, whose works have not yet been published, says, according to the report of *Fabrizius*, who cites him in his *Bibliotheca Græca*, that it was *Pronapides* who first introduced into *Greece* the method of writing uniformly from left to right. This *Pronapides* passed in antiquity for having been the preceptor of *Homer*; and we may then advance, that it was about 900 years before Christ that the *Greeks* began to write uniformly from left to right.

The *Greeks*, in their common business, used originally to write on tablets of wood covered with wax; and it was with a style of iron that they drew their characters. With respect to laws, treaties of alliance or peace, it was their custom to engrave them on stone or brass. They preserved in the same manner the remembrance of events which interested the na-

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tion, and the succession of princes who had governed them. But in early times they made very little use of writing; for we see, by *Homer*, that, in the heroic ages, it was not used in the most necessary acts of life. They decided processes and differences by the verbal deposition of witnesses; and we have even room to doubt whether treaties of peace were reduced to writing. If they were to erect a monument, *Homer* does not say that they put any inscription upon it: but contented themselves to put a column, or some other characteristic mark, on the monuments. However, writing must necessarily become more common between the space of time that passed from the war of *Troy* to that of *Homer*. The degree of perfection to which we see the *Greek* language was already brought in his time, is a certain proof of it; for then it had all the characters of a rich language, polished, regular, and capable of all kinds of writing. But that language could never have come to this degree of purity and elegance, if the *Greeks* had not wrote much from the war of *Troy* to the age of *Homer*. We must observe, that *Homer* was born and brought up in *Asiatic Greece*; so that it was in those countries that the *Greek* language began to be formed and perfected.^c

Different colonies arriving from *Egypt* and *Asia*, brought the sciences into *Greece*, and drew

^c *Goguet*, tom. II. c. vi. *Du Pin*, vol. I, p. 185.

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drew that part of *Europe* from barbarism and ignorance. The sciences did not find at their first beginnings a soil or minds properly disposed: the fruits which they bore, were small, and came late. It was by length of time that *Greece* was indebted for all sorts of knowledge which has so greatly distinguished them from other countries: but that slowness has been compensated by the beauty and abundance of the productions of every sort which she has since brought forth. Without speaking of the *Titan* princes, or of *Inachus* and *Ogyges*, we should regard *Cecrops*, *Danaus*, and *Cadmus*, as the authors of the greatest part of the knowledge which has so advantageously distinguished the *Greeks* from other *Europeans*, in succeeding times. But the sciences at first languished in *Greece*, and it was necessary to bring them out of that state of infancy, that men of a superior genius, perceiving what their nation wanted, should ascend to the source which had given the first instructions to *Greece*. They went to draw anew from *Egypt* and *Asia* the lights of which they had need: by these voyages they enriched their countries with new discoveries; and the disciples soon surpassed their masters.^d

Government and manners
had been originally the same,
or nearly alike, in the different states of
Greece,
Governments.

^d *Ibid.* p. 236. 262.

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Greece, although founded by various colonies, If we run through the first ages of *Athens*, *Argos*, *Sicyon*, *Thebes*, *Sparta*, *Corinth*, and *Mycenæ*, we shall observe no difference in the administration of these different states. We see the same uniformity subsist for many ages, and till after the return of the *Heracidæ* into *Peloponnesus*: but some ages after that event, the appearance of things was changed. The *Greeks* began to acquire knowledge; immediately a general revolt in genius was effected; an universal impulse was felt. Here begins the epocha of that variety, and of that opposition which ever after reigned in the manners of the different people comprehended under the name of *Greeks*: oppositions, however, which were not very perceptible till some time after *Lycurgus* and *Soion*. Then all the different republics of *Greece* completed their form of government and constitutions; and, by a necessary consequence of such events, their primitive turn of thinking also changed. Each state opened its eyes on its own interests, and formed laws and maxims relative to its position and particular views. A general attention was roused to the objects of politics, arts, and commerce: but factions arose with ambition and luxury. Even the riches of genius, with which the nation was so abundantly provided, were nobly exerted. Poets, philosophers, and orators acquired esteem, credit,

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it, and authority, beyond the example of any other country.^d

II. POETS.

Poetry is first to be considered, as it was the most ancient way of writing, and the only ornamental way by which many other parts of knowledge were conveyed to mankind. *Homer* is the most ancient *Greek* author, whose works are descended to us, and must be considered as the inventor of the *Epic* poem; which is a sort of history: yet there were more ancient poets among the *Greeks*, who preserved the memory of their wars, heroic actions, and illustrious men; either by the poems which they recited, or the hymns that they sung. Antiquity affords us the names of a great number of these illustrious writers, and the subjects of some of their pieces: but nothing entire hath reached our hands.

LINUS may pass for an author of the eldest date, and the inventor of the lyre. *Diogenes Laertius* says, that *Linus* described, in verse, the *Cosmogonia*, or formation and course of the sun and moon; with the generation of animals and fruits; and that he began his poem thus; "when time produced all things at once." The poets feign that he was killed at *Thebes* by *Apollo*, for teaching men to put strings,

^d *Gaguet*, vol. III. p. 50.

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strings, instead of thread, to musical instruments. AMPHION is said to be the inventor of music: but none of his works are known.—ORPHEUS, surnamed the *Libethrian*, was a *Thracian*; the son of *Oeagrus*, pupil to *Linus*, and tutor to *Musæus*. He is famous in antiquity not only for poetry and music, but also for theology. He first taught the *Greeks* the *Egyptian* mysteries, according to some writers: others say, he wrote an epic poem, intitled the *Argonautics*, 86 hymns, and several fragments. The poets feign, that he was the son of *Apollo*; that he stopped the course of rivers; that trees and rocks followed him; and that he tamed the most savage beasts by the harmony of his song. They also make him descend into hell, where he charmed *Pluto* and *Proserpine*, to re-obtain his wife *Eurydice*. All this may be chiefly fabulous: but it seems undeniable, that there was an *Orpheus*, who excelled in poetry, and lived before the *Trojan* war.——

MUSÆUS the *Eleusinian*, was the son of *Eumolpus* and *Selene*; as also a scholar and imitator of *Orpheus*; whence he is called his son by *Plato*, *Diodorus Siculus*, and *Justin*. He wrote the *Theogonia*; *Oracles*; *Precepts*; and other pieces: but *Pausanias* affirms, that the hymn to *Ceres* is the only genuine performance of *Musæus*.——

PIERIUS was the son of *Linus*, and gave his name to the mountain so called; from whence the *Muses* were also called *Pierides*. — *Philammon*, *Thamyris*, *Pamphus*, *Olen*, *Pronapides*,
and

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and *Thymes*, are mentioned as poetical writers: but *Cadmus*, the *Milesian*, is said by *Pliny*, lib. II. c. 56, to be the first historical writer in prose. *Palæphatus*, *Pisander*, and *Olympus*, are included among those ancient poets. *Terpander* is said to have invented elegies, and the seventh string of the lyre. *Phaenno*, and *Abarris*, are not worth mentioning. *Sisyphus*, *Corinnus*, *Creophylus*, *Dares*, *Dietyis*, *Syagrus*, *Helenia*, and *Phantasia*, are all reported to have wrote some poems relative to the *Trojan war*.^e

As for *Linus*, *Orpheus*, *Musæus*, and the other founders of the fabulous theology, their names have been delivered down to us with some general marks of esteem and reverence: but their history is too suspicious and confused to admit of a serious relation, since we cannot fix their age or country; and since the few remains we have of them have been ascribed to others of a much later date. Upon the whole, there are few so hardy to deny that there was any such thing as poetry in *Greece* before *Homer*: but we have no sufficient authority to begin our account of it before him.^f

HOMER. We have already given some account of the birth and writings of this divine poet; to which we shall here add some farther remarks. If we take a view of *Homer* in those

^e *Du Pin*, v. I. p. 177—196.

^f *Stanyan*, v. I. p. 157.

^g See this vol. p. 45. 116.

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those fabulous traditions which the admiration of the ancient heathens has occasioned, we find them running to superstition, and multiplied, and contradictory to one another, in the different accounts which are given with respect to *Egypt* and *Greece*, the two native countries of fable. We have one in *Eustathius* most strangely framed, which *Alexander Paphius* has reported concerning the birth and infancy of *Homer*. That "he was born in *Egypt* of *Damasagoras* and *Æthra*, and brought up by a daughter of *Orus*, the priest of *Isis*, who was herself a prophetess, and from whose breasts drops of honey would frequently distil into the mouth of the infant. In the night-time the first sounds he uttered were the notes of nine several birds; in the morning he was found playing with nine doves in the bed: the *Sybil*, who attended him, used to be seized with a poetical fury, and utter verses, in which she commanded *Damasagoras* to build a temple to the muses." *Helicodorus* strengthens this claim of *Egypt* by naming *Thebes* for the particular place of *Homer's* birth: he allows too, that a priest was his reputed father; but that his real father was *Mercury*: he says, that "he was born with tufts of hair on his thigh, from whence he was called *Homer* by the nations through which he wandered."

But whatever has thus been offered to support the claim of *Egypt*, they who plead for *Greece* are not to be accused of coming short
of

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of it: their fancy rose with a refinement as much above that of their masters, as the *Greek* imagination was superior to that of the *Egyptians*. In the *Greek* contention between *Homer* and *Hesiod*, we have the following poetical genealogy; which is but little varied by the relation of it in *Suidas*: “the poet *Linus*, say they, was born of *Apollo*, and *Thöose* the daughter of *Neptune*: *Pierus* of *Linus*: *Oeagrus* of king *Pierus* and the nymph *Methone*: *Orpheus* of *Oeagrus* and the muse *Calliope*. From *Orpheus* came *Othrys*; from him *Harmonides*; from him *Philoterpus*; from him *Euphemus*; from him *Epiphrades*, who begot *Menalops*, the father of *Dius*: *Dius* had *Hesiod* the poet, and *Perses*, by *Pucamede*, the daughter of *Apollo*: Then *Perses* had *Mæon*, on whose daughter *Crytheis*, the river *Meles* begot *Hæmer*.”

There is a short life of *Homer* attributed to *Plutarch*, wherein *Meles* is said to be his father, and that he was brought up at *Smyrna*, which was then under the *Lydians*, by *Mæon* the king. But we cannot avoid being surprized at the prodigious veneration for his character, which could engage mankind with such eagerness in a point so little essential; that kings should send to oracles for the enquiry of his birth-place; that cities should be in strife about it; that whole lives of learned men should be employed upon it; that some should write treatises; that others should call

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up spirits about it; that thus, in short, heaven, earth, and hell should be sought to, for the decision of a question which only terminates in curiosity.

Several cities have claimed the honor of his birth, as *Cicero* testifies in his oration *pro Archia poeta*: he says, "the *Colophians* pretend that *Homer* was their fellow-citizen: the inhabitants of the isle of *Chios* challenge him for their countryman: the *Salaminians* claim him: the *Smyræans* maintain that he belongs to them, and have dedicated a temple to him in their city: and several other places are engaged in mutual disputes on this head." *Aulus Gellius*, in lib. III. c. ii. also collects the differing opinions concerning *Homer's* country: "some, says he, assert that he was a *Colophonian*; others will him a *Smyræan*: some make him an *Athenian*; others an *Egyptian*; and *Aristotle* avers that he was born in the isle of *Io*." The principal contending cities are couched in this verse;

Smyrna, Rhodus, Colophon, Salamis, Chios, Argos, Athenæ.

We believe, with *Pindar*, that *Smyrna* has the best title to the honor of his birth: but there is no certainty concerning the name, the time of living, the birth and parents of *Homer*, nor the circumstances of his life.

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Whether the poems ascribed to *Homer* are really his; how they have been handed down to us; and what credit is due to his relations; are more useful enquiries. *Lycurgus* is said to be the first who brought *Homer's* poems out of *Ionia* into *Greece*: *Solon* appointed them to be sung in parts, which were called *Rhapsodies*: but *Pisistratus* collected them together in their present form; which is proved by *Cicero* in his third book *de Oratore*. *Hipparchus* commanded that those who sang them in parts, or rhapsodies, should recite them methodically in the *Panathæna*, as *Plato* informs us in his *Hipparchus*, and *Ælian* lib. VIII. c. ii. They were taught in the public schools: and were in such high esteem, that *Aristotle* did not think it below his character to employ himself in correcting the *Iliad*, which *Alexander the Great*, as we are told by *Plutarch* in the life of that prince, always placed under his pillow, locked in a rich casket, adorned with jewels, that had been used by *Darius* to preserve his perfumes. This casket was called the *Narthecium*; and the book published from it was called the *Narthecian* edition.

It is out of doubt that *Homer* was the author of the *Iliad* and the *Odyssey*: and though these poems were scattered in several songs, it is visible that they are coherent and complete pieces. The conformity and evenness of the style, as also a connexion of the verses,

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ought to satisfy us, that they have been judiciously restored by *Zenodotus* and *Aristarchus*, who were employed for that purpose by the first *Ptolemy* and *Ptolomæus Philometer*.

To consider *Homer* in his person and fortune, he is represented as a blind, indigent bard, strolling up and down the country like a ballad-singer. But the image of his mind gives us a noble prospect of him. If there we view him in his full proportion, with all the advantages of art and nature, and reverence him as *The prince and father of poetry*.

All the greatest men, and those of the most exalted genius, that have appeared for these 2600 years in *Greece*, *Italy*, and elsewhere; those whose writings we are forced still to admire; who are still our masters, and who teach us to think, reason, speak, and write; all these, says *Madam Dacier*, acknowledge *Homer* to be the greatest of poets, and look upon his poems as the model for all succeeding poets to form their taste and judgment upon. Some have so far refined upon his writings, as to pretend to draw from them the original not only of all kinds of poetry, but also of all arts and sciences, religion, and government. We may easily allow him to have been the most *universal genius* of his time, without making him the founder of states and kingdoms, and the author of all civility: and it is sufficient to secure his fame to all ages,
that

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that the brightness and loftiness of his thoughts, the strength and beauty of his images, the dress of his fictions, the harmony of his numbers, the justness of his characters, and the artificial contexture of the whole, have carried the epic poem in its infancy, if not at its birth, to an almost inimitable perfection.

Homer uses the different dialects of *Greece*, as one who had been conversant with them all; and even *Strabo's* account of *Greece* is but a commentary upon *Homer's*. The death of *Homer* is perplexed with as much obscurity as his birth. In his old age, he fell blind, and settled at *Chios*, as he says in the hymn to *Apollo*; which is acknowledged for his by *Thucydides*, and might occasion both *Simonides* and *Theocritus* to call him a *Chian*. *Strabo* relates, that *Lycurgus* the great legislator of *Sparta*, was reported to have gone to *Chios* to have a conference with *Homer*, after he had studied the laws of *Crete* and *Egypt*, in order to form his constitutions. If this be true, how much a nobler representation does it give of him, and indeed more agreeable to what we conceive of this mighty genius, than those spurious accounts which keep him down among the meanest of mankind? But the evidence of history rather tends to prove that *Lycurgus* brought his works from *Asia* after his death; which *Proclus* imagines to have happened at a great old age, on account of his

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vast extent of learning, for which a short life could not suffice.

The only incontestible works which *Homer* left behind him, are, the *Iliad* and *Odyssey*. The *Batrachomyomachia*, or *battle of the frogs and mice*, has been disputed; and so have the hymns to *Apollo*, *Ceres*, *Mars*, *Minerva*, and *Venus*; as likewise the epigrams: but the *Margites*, the *Cercopes*, and other reputed works of *Homer* are lost.

It would be endless to repeat all the eulogies which the ancients have bestowed upon *Homer*: philosophers, historians, orators, poets, and kings, have in a sort outvied one another in loading him with praises. *Democritus* admired his learning and wisdom; *Socrates* gloried in the title of his scholar; *Plato* calls him the divinest of the poets; *Aristotle* says, he surpassed them all in the sublimity of his style, and grandeur of his thoughts; and even *Alexander the Great* assisted in a strict review of the *Iliad* with *Anaxarchus*, and *Callisthenes*: *Cicero*, *Horace*, and almost all the best Roman writers pay veneration to him: and *Quintilian*, after having made a magnificent *Encomium* upon *Homer*, gives us a just idea of his character, and manner of writing, in these few words: "In great things, what a sublimity of expression; and in little, what a justness and propriety! diffusive and concise; pleasant and grave; equally admirable both for his copiousness and brevity."

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It is true, *Zoilus* of *Amphipolis*, in *Thrace*, wrote against *Homer*, and *Plato*; which drew on him the contempt and reproaches of all antiquity. He was called the *Rhetorical dog*, or *snarling orator*; and he went from *Macedon* to *Alexandria* to read and censure *Homer's* works to *Ptolemy*, who put him to death for his audacity: some say, that *Ptolemy* crucified him; others that he was stoned, and yet others that he was burnt alive at *Smyrna*. Whatever death he suffered, says *Ælian*, he well deserved it; since it could not be justly inflicted for a more detestable crime, than that of reviling an author, who was not then able to answer for what he had wrote.

They instituted games for *Homer*, dedicated statues, erected temples, as at *Smyrna*, *Chios*, and *Alexandria*; which appears from *Cicero pro Archia*: one of these temples is supposed to be yet extant at *Smyrna*, and the same which they shew for the temple of *Janus*. *Bishop Pococke* tells us, there is a place which the *Smyrneans* call the *Homerium*, and say that the temple of *Homer* was there; though there is no sign of any ancient building.

Of the medals struck for him, there are some both of *Chios* and *Smyrna* still in being; and one is in the collection of the earl of *Pembroke*. But that which of all the remains has been the chief amusement of the learned, is the marble called his *Apotheosis*, the work
of

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of *Archelaus of Priene*, and now in the palace of *Colonna* at *Rome*.^h

HESIOD. The most common opinion is, that he was contemporary with *Homer*; and *Suidas* says, he was born at *Cuma*, a town in *Æolis*: but others think, that his father was an inhabitant of *Cuma*, from whence he removed to *Ascra*, a village in *Boeotia*, at the foot of mount *Helicon*; which was the place of this poet's birth: though *Sir Isaac Newton* fixes the time of *Troy* being taken only thirty four years before *Hesiod* flourished: "*Troy*, says he, was taken 904 years before Christ; and *Hesiod* flourished 870."

It is a great disadvantage to *Hesiod* to be placed so near to *Homer*; whereas the merit of *Hesiod* is of a quite different stamp. He contented himself with the *middle stile*, without aspiring to the *sublime*: he chose rather to be delightful than pompous, and rather to speak properly than finely. As he affected

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^h *Ælian*, lib. XI. c. x. *Herodotus*, lib. II. vol. I. p. 169. *Aristotle* poet, c. xxiv. *Diodorus*, lib. IV. p. 86. 164. *Plutarch's Lives*, vol I. p. 140. vol. II. p. 157. 279. vol. III. p. 44. 265. vol. V. p. 126. vol. VI. p. 11. 32. *Thucydides*, lib. III. *Strabo*, lib. X. — *Cicero Tuscul. Quest.* I. V. n. 114. *Pliny*, l. VII. c. xxix. XVII. c. v. *Velleius Patercul.* I. I. c. v. *Quintilian*, lib. X. c. i. — *Dacier's life of Homer.* *Pope's essay on Homer*, p. 3. 23. 28. 35. *Du Pin*, I. p. 199 — 213. *Rollin*, III. p. 71. — 74. *Stanyan*, I. p. 158. *Sir Walter Raleigh*, p. 358. *Pococke's description of the east*, b. II. p. 36.

nothing more than the ease and retirement of a country life, his genius put him upon such subjects as required the same plainness and gravity: and his success in this kind of writing is sufficient to justify his pretensions to a second place in poetry. The contention between *Homer* and *Hesiod*, for the prize in poetry at the funeral games for *Amphidamas* king of *Eubœa*, is fabulous; and their meeting in *Delos* is no more to be credited.

Hesiod, in the latter part of his life, removed to *Loeris*, a town near the same distance from mount *Parnassus*, as *Ascra* from *Helicon*. *Lilius Giraldu*, and others, tell us, he left a son and a daughter; and that his son was *Stesichorus* the poet; which wants better confirmation. It is agreed by all, that *Hesiod* lived to a very advanced age; and the story of his death, as told by *Solon*, in *Plutarch's* "Banquet of the seven wise men," is very remarkable. The man with whom *Hesiod* lived at *Locris*, ravished a maid in the same house. *Hesiod*, though entirely ignorant of the fact, was murdered by her brothers, who threw his body into the sea, where it was received by a shoal of dolphins, and carried to the city *Molicria*, in *Locria*. The body was taken up, and deposited in *Nemea*, from whence it was removed to *Orcomenus*, and most sacredly preserved.

Pausanias, in his *Bœotics*, inform us, that the *Bœotians* erected, to the memory of *Hesiod*,
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an image with a harp in his hand: and in another place says, there was also a statue of *Hesiod* in the temple of *Jupiter Olympius*. *Ursinus* asserts, that there is a statue of him, of brass, in the public college at *Constantinople*: but the only original monument of him besides is a marble busto in the *Pembroke* collection at *Wilton*: and the earl of *Pembroke* says, that "what *Fulvius Ursinus* has published resembles that; but is only a basso relievo."

The poems of *Hesiod* are all in hexameter verse; which are, *The works and days*, in three books; and the *Theogony*, or *Generation of the gods*: but it is doubted whether *Hesiod* wrote "*The shield of Hercules*." In "*The works and days*," *Hesiod* treats of *agriculture*: this is the first poem of the kind, if we may rely on the testimony of *Pliny*; and *Plutarch* in his *Symposiasts*, assures us, it was sung to the harp. The poem is full of excellent sentences, and maxims for the conduct of life. It contains an admirable description of the four different ages of the world: the golden, silver, brazen, and iron ages. *Virgil* acknowledges that this poem was his model in composing his *Georgics*; and the choice made by these two illustrious poets of this subject for the exercise of their muse shews in what honor the ancients held *agriculture*. — The *Theogony* of *Hesiod*, and the poems of *Homer*, may be looked upon, as the surest and most authentic archives and monuments of the ancient theology: for we are
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not to suppose, that these poets were the inventors of the fables, which we read in their writings: They only collected, and transmitted to posterity, the traces of the religion that they found established, and which prevailed in their time.

The poetry of *Hesiod*, in those places that are susceptible of ornament, is very elegant and delightful; but not so sublime and lofty as that of *Homer*. *Quintilian* reckons him the chief in the middle manner of writing: and *Paterculus* says of him, that he was "of a truly elegant genius, and memorable for his most easy sweetness of verse."¹

ARCHELOCUS. He was born in *Paros*, in the time of *Candaules* king of *Lydia*, and was the inventor of the *Iambic* verse: but we have only some short fragments that remain of this poet. His way of writing was strong and nervous; yet short and glittering; enlivened with abundance of wit; but marked with such a tincture of gall and malice, that he professes "he could spare neither friend nor foe." *Plutarch* tells us, that a deity honored *Hesiod* and *Archilochus*, after their deaths, for the sake of their muses: but as the verses of *Archilochus* were extremely biting and licentious, they

¹ *Quintil.* l. i. c. v. *Virg. Georg.* l. ii. v. 176. *Stanyan*, I. p. 159. *Cooke's life of Hesiod.* p. xiv. xxi. xxiv. xxix. *Sir Isaac Newton's Chronology of ancient kingdoms amended.* *Rollin*, v. iii. p. 74.

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they were not admitted among the *Spartans*; as being more likely to corrupt the hearts and manners of young people, than to be useful in cultivating their understanding.*

STESICHORUS was born in the 37th *Olympiad*, at *Himera* in *Sicily*; and received his name from the memory of his being the first who taught the *Chorus* to dance to the lyre. He excelled in lyric poetry, the verses of which, divided into odes and stanzas, were sung to the lyre. *Quintilian* says, that he sung of wars and illustrious heroes; and that he supported upon the lyre all the dignity and majesty of epic poetry. We have no particular catalogue of his writings: but the distinguishing character of them is a majestic gravity, almost equal to that of *Homer*. He was also a man of the first rank for wisdom and authority among his fellow-citizens, and seems to have had a great hand in the transactions between that state and the tyrant *Phalaris*, who at first intended to put him to a cruel death; but his fury afterwards turned into the greatest love and esteem for this great poet, who died, about the 80th year of his age, at *Catana*. If the epistles which pass under the name of *Phalaris* are not genuine; they serve
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* *Horat.* Epod. ode 6. and epist. 19. l. I. *Quint.* l. X. c. i. *Plut.* v. I. p. 192. *Rollin*, III. p. 76. *Stanyan*, I. p. 171.

however to confirm the esteem and character that *Stesichorus* bore with antiquity.^l

HIPPONAX was of *Ephesus*, and signalized his wit some years after *Archilochus*, in the same kind of poetry, and with the same vehemence. *Horace* joins *Hipponax* with *Archilochus*, and represents them as two poets equally dangerous.^m

ALCÆUS bore a great sway in the affairs of *Mitylene*, in *Lesbos*, and valued himself more upon the character of a soldier and patriot, than that of a poet. *Quintilian* says, that the style of *Alcæus* was close, magnificent, and accurate; as also that he greatly resembled *Homer*. His writings were all in the lyric strain; and *Horace*, with whom he has been usually compared, ascribes to him the invention of the *Parbiton*; though some attribute the same honor to *Terpander*, and others to *Anacreon*. It is from him that the *Alcaic* verse is derived. He has also been complimented with the golden *Lyre*, in relation to those pieces which he wrote against tyranny; for he was a professed enemy to the tyrants of *Lesbos*, and particularly to *Pittacus*.ⁿ

SAPPHO. This celebrated poetess was also a native of *Mitylene*, the cotemporary of *Al-*
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^l *Quint.* l. X. c. i. *Stanyan*, p. 172. *Rollin*, III. p. 78.

^m *Horat. Epod.* vi. v. 11—14. *Plin.* l. XXXVI. c. v.

ⁿ *Hor.* l. od. 37. l. II. od. 7. lib. IV. od. 9. *Rollin*, III. p. 79. *Stanyan*, p. 170.

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Sæus, and flourished about the 44th *Olympiad*. *Alcæus* was in love with, and paid his addresses to her: but her famous gallant was *Phaon*; whose unkindness, in abandoning her, as it gave occasion to some of her finest pieces, so it afterwards was the cause of her death. She composed many poems, of which there are only two remaining: but these are sufficient to satisfy us, that the praises given her in all ages, for the beauty, pathetic softness, numbers, harmony, and infinite graces of her poetry, have deservedly gained her the title of *The tenth Muse*. The *Sapphic* verse took its name from her; and the people of *Mitylene* engraved her image upon their coin.^o

ANACREON was of *Teos*, a city of *Ionia*, and lived in the 72d *Olympiad*. He spent a great part of his time at the court of *Polycrates*, that happy tyrant of *Samos*; and not only shared in all his pleasures, but was of his council. *Hipparchus* politely invited him to *Athens*, and intreated him to come to a place, where his excellent works would be esteemed as they deserved. *Anacreon* wrote with the same unconcerned freedom and gaiety that he lived; so that the best image of his manners is to be drawn from his poems, where we meet with all the flowing easiness and simplicity both of thought and expression, supported by the most lively

^o *Rollin*, III. p. 81. *Stanyan*, I. p. 171. *Horat.* I. IV. od. 9.

lively and delicate turns of wit and pleasantry. We see plainly in all his verses, that his hand writes, what his heart feels and dictates : but it is impossible to express the elegance and delicacy of his poems. We may fancy his muse, like some of his mistresses, airy, loose, and negligent ; not without the graceful touches of art, but without the appearance of it. He lived 85 years : and, to make his death of a piece with his life, he is said to have been choaked with a grape-stone in his wine.^p The following is a translation of his epitaph, which has been set to music by doctor *Hayes*, in the taste of what our musicians call a round :

*This tomb be thine, ANACREON ! all around
Let ivy wreathes, and flow'rets deck the ground :
'And from thine earth, enrich'd with such a prize,
Shall wells of milk, and streams of wine arise :
So shall thy ashes yet a pleasure know ;
If any pleasures reach the shades below.*

III. PHILOSOPHERS.

As to the PHILOSOPHERS, it is certain they began to flourish about this period ; particularly those who are called *the seven wise men of Greece* : *Thales*, the *Milesian* ; *Solon* of *Athens* ; *Chilo*, the *Lacedæmonian* ; *Pittacus* of *Lesbos* ;

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Bias

^p *Horat.* l. IV. od. 9. *Stanyan*, p. 227. *Rollin*, III. p. 81.

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Bias of *Priene*; *Cleobulus* of *Rhodes*; *Periander* of *Corinth*; and *Anacharsis* the *Scythian*. *Periander* was sovereign, or tyrant, of *Corinth*, and wrote circular letters to all the others, inviting them to pass some time with him at *Corinth*, as they had lately done at *Sardis* with *Cræsus*. Princes in those days thought themselves much honored, when they could have such guests in their houses. *Plutarch* describes an entertainment, which *Periander* gave these illustrious guests, when one of the company proposed this question: *Which is the most perfect popular government?* That, answered *Solon*, where an injury done to any private citizen is such to the whole body. *Bias* said, that where the law has no superior. That, replied *Thales*, where the inhabitants are neither too rich, nor too poor. *Anacharsis* said, that where virtue is honored, and vice detested. Says *Pittacus*, where dignities are always conferred upon the virtuous, and never upon the wicked. *Cleobulus* answered, where the citizens fear blame, more than punishment. And *Chilo* concluded, where the laws are more regarded, and have more authority, than the Orators.†

Pythagoras was born at *Samos* about the 47th *Olympiad*, and first improved himself under *Phercydes* of *Syrus*, one of the *Cyclades*. He travelled young into *Egypt*, and enriched his mind

† *Plut. in Conv. sept. Sap.*

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mind with the most excellent learning of every kind; after which he retired to *Crôtona* in *Italy*, where he established the *Italic* philosophy. He thought the title of *wise*, which his predecessors had assumed to themselves, too arrogant; therefore, he modestly declined it, and was the first that called himself a *philosopher*, or *lover of wisdom*. He believed the immortality of the soul: but because he could not conceive how it could exist after its separation from the body, this put him upon establishing his opinion of the *Metempsychosis*, or transmigration of souls. His sect soon arrived to be the only one of reputation; and out of it came all the philosophers, who flourished for near 400 years, and were divided into many different sects.^m

Of ORACLES.

No country was ever richer in, or more productive of *Oracles* than *Greece*. They were ranked among the noblest and most religious kinds of divination; whose determinations were always held sacred and irrevocable: but this way of access to the gods has been stigmatized as one of the earliest and grossest pieces of *Priestcraft* that obtained in the world. However, these oracles had a good effect as to the public; being admirably suited to the genius
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^m *Stanyan*, p. 192. *Rollin*, IV. p. 90. *Fénelon's* *Lives*, p. 80.

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of a people, who would join in the most desperate expedition, and admit of any change of government, when they understood by the oracle it was the irresistible will of the gods.

The most numerous, and of greatest repute, were the oracles of *Apollo*, who, in subordination to *Jupiter*, was appointed to preside over, and inspire all sorts of diviners: but the *Delphian* oracle was held the most sacred of all. *Delphos* was an ancient city of *Phocis* in *Achaia*, built upon the declivity, and about the middle of mount *Parnassus*. *Apollo* was worshipped there under the name of the *Pythian*, derived from the serpent *Python*, which he had killed: from thence the *Delphic* priestess was called *Pythia*, and the games there celebrated the *Pythian games*. There were also the oracles of *Jupiter* at *Dodona* and in *Lybia*; of *Trophonius* in *Bæotia*; of *Branchus*, near *Miletus*; of *Clarus*, in *Ionia*; and many others.

We must not confound the *Pythia* with the *Sibyl* of *Delphos*: for the ancients represent the latter as a woman, that roved from country to country, venting her predictions. She was at the same time the *Sibyl* of *Delphos*, *Erythræa*, *Babylon*, *Cuma*, and many other places, from her having resided in them all.

END of the SIXTH VOLUME.

MINERAL WATERS.

A T

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in Fleet-street, late EYRES's,

Which hath been established in its Reputation for near fifty Years,

The Nobility, Gentry, the Faculty, &c. may be assured of having the following Waters (from the great Call for them at this ORIGINAL WATER WAREHOUSE) always in the utmost Perfection, for ready Money, as hath been the usual Custom of this Trade, and at the lowest Prices.

SELTZER, in large Stone Bottles; PYRMONT, in three-pint Bottles; GERMAN SPA, filled at the *Pouhon Spring*, in whole and half Flasks; NEVIL HOLT Water, from *Dr. Short*; BRISTOL Hot-well Water, from *Smith and Woodall*; Haragate Spa Water; Wiltshire Holt Water; TILBURY Alterative Water from the original Spring; Cheltenham; Bath; Scarborough; Malvern; *Jessop's Well*, or Stoke; Aton; and TAR-WATER, made from the right Norway Tar; and SEA WATER in its utmost Purity, taken up several Leagues at Sea. — Scarborough, Cheltenham, and Aton Salts.

N. B. The

N. B. The Foreign Waters are taken up at such times only, when they are in full Vigour, and approved by the Physicians both of *Pyrmont* and *Spa*, as will more fully appear by several Certificates under their Hands and Seals, as well as those from the Magistrates of *Spa*; who have in the strongest Manner asserted and recommended the Skill, Care, and long Experience, of MY AGENT at *Spa*, in taking up the *Pouhon* Water in the most proper Season, and at the only fit times, and securing the Flasks after the most improved Method, most effectual to retain and preserve their mineral Spirit. And as several Journies have been taken both to *Pyrmont* and *Spa*, to settle the best Correspondence, in order to import the Foreign Waters in the utmost Perfection, so I have no doubt but they will meet with general Approbation.

Note, *Bath*, *Bristol*, *Cheltenham*, *Holt*, *Malvern*, *Jessop's Well*, *Sea*, and *Aston* Waters, come constantly fresh every Week.

To prevent Impositions, I beg the Favour of those who are pleased to honour me with their Commands, to direct that the Messenger or Agent do always bring back one of my printed Bills, with a Receipt, signed by their most obedient, humble Servant,



WM. OWEN.

